

# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

PREACH THE GOSPEL TO EVERY CREATURE.

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### MISSIONARY REPORTS.

#### Maine.

*Bath*—REV. F. GARDINER.

"During the past year, as you are aware, a Church under the name of "Grace Church" has been built, and was duly consecrated on the 19th of January. This has been accomplished in the proportion of about one-third by aid from abroad, more than one-half within the diocese, and two-thirds by the exertions of our own parishioners. There is a small debt remaining, which, it is confidently expected, will be removed entirely in the course of the next six weeks." \* \* \* \*

"I have repeatedly said that I hoped the parish would become self-supporting soon after the completion of the Church. I am now convinced that it will be. The congregation is steadily increasing, and from time to time new families are permanently attaching themselves to the parish. Indeed, the rent from unsold pews is already more than the appropriation from your Committee to this station; but this at present belongs to those who have made large advances for the completion of the Church. Our people are just at this moment exhausted by their efforts to build the Church, and a little time is needed before they can undertake fresh exertions; but they are liberally disposed, and I have great confidence that this year will be the last that we shall require your fostering aid."

*Calais*—REV. G. W. DURELL.

"The hopes that were indulged by the friends of our Church on the commencement of Missionary labours here, have been thus far, through the divine blessing, in a good degree realized. The growing interest manifested in our services, and the frequent assurances given by those from whom it would least be expected, of an earnest desire to behold our Zion in

prosperity, are among the sources of encouragement, that at no very distant day this friendly desire will be fully gratified.

"We have to acknowledge with gratitude to Almighty God the kindness and liberality of distant brethren in assisting us towards the erection of a Church. This work is already commenced, and it is expected will be completed, or nearly so, before another winter."

*Brunswick*—REV. ANDREW CROSWELL.

"It is not without many regrets that I resign my appointment and leave this place. It is an interesting field of labour—one in which all that can be accomplished is of special importance, and will afford the successful labourer ample satisfaction.

"The records of the past show that much has been done for which to bless God. Under His guardian care, may His Church here see days of much more abundant prosperity."

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### New-Hampshire.

*Concord*—REV. N. E. MARBLE.

"The condition of things at this station has not changed materially since the last annual report. Eight families have been added to the congregation, and we have lost one by removal. The increase of communicants has not been in the same proportion, as we have gained only three more than we have lost. In externals we are prospering, but there are not such indications of growth, in a spiritual sense, as we desire to see. Nevertheless, we are not without hope and encouragement. We shall probably have a larger number of candidates for confirmation, at the next visitation of our respected Bishop, than we have had of late years.

"Your Missionary continues to devote much time and labour to the Sunday-school, which received high commendation from the Bishop at his late visitation. Since the last report, fifty dollars have been collected for Missionary purposes, and the contributions for other benevolent objects have been in equal proportion. Thirteen dollars of the Missionary collections were saved by self-denial during the Lenten season by members of the congregation and the children of the Sunday-school."

*Hanover*—REV. EDWD. BOURNS, LL.D.

"My last report was written under much depression of spirits. Many of the usual congregation were absent, some were unwell, and other circumstances were discouraging. Our condition is, however, much improved since that time. This long winter is now almost past, and people have begun to come out on Sundays. But one service has been held here weekly through the winter, and for some weeks past, one service at Norwich, Vermont. I am in hopes, however, we shall soon find some minister to take charge of Norwich. I shall then without delay resume the two Sunday services at Hanover. I cannot report any material improvement in the disposition of the people in Hanover towards the Church; they never have been accustomed to a regular frequent attendance at Church, and are easily kept away, but they appear to grow by use to like the Church services and join in them. The Sunday-school has been kept up through the winter, though the attendance has been small, and I have felt great want of teachers to help me."

*Manchester*—REV. I. G. HUBBARD.

"After a residence of over ten months, I can speak with confidence respecting the condition and prospects of this Mission. We have three principal obstacles to contend against: 1. The over busy worldliness of a manufacturing place, which engrosses the thoughts and energies, and encroaches upon sacred duties. 2. The frequent changes in the population, which work against us in two ways—by taking away more than they bring, and by preventing that social fellowship and assimilation necessary to organic growth. 3. The hereditary dislike of a great variety of people, who know us only through the medium of evil report. Notwithstanding these hindrances, I am very happy to say, that the Church is making progress. This is evinced in various ways: in the gradual but decided increase of the congregation; in the larger number of English and Irish emigrants who manifest an interest in the services; in the growth of the Sunday-school, which is, I trust, efficiently training a goodly number of children and youth in the divine nurture. Through the kindness also of many friends in Boston, New-York, and the neighbouring city of Lowell, towards all of whom we feel sincerely grateful, we have received liberal aid in an undertaking most essential to the stability and prosperity of the parish—the building of a parsonage. I hope to be able to say in my next report, that this important enterprise is completed. There is room for great improvement in zeal and devotion, and more ardent love for Christ and His Church. Yet, from the circumstances above enumerated, we have good reason to thank God and take courage."

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*Louisiana.**Alexandria*—REV. A. D. MCCOY.

"The congregations, on Sunday mornings, in Alexandria, have, during the past year, been fuller and more regular than before. The two services, on each Sunday afternoon, for the colored people, have been followed by the most encouraging results. Every three weeks I am thus enabled to offer the blessings of the Gospel of Jesus Christ to between eleven and twelve hundred people. Many more are ready to hear, but labourers are yet so few that it is impossible to meet their urgent demands.

"The prayers of the Church certainly should be earnest and continued to the Lord of the harvest, that he would send forth into these fields, already ripe, more labourers.

"In addition to the work at home, I have visited the towns of Opelousas and Washington, where I found several devoted friends of the Church, who are very desirous of obtaining the services of a faithful pastor. The facts with reference to those towns, only four miles apart, are such as, if known to some of our clergy who are less usefully occupied, would, I doubt not, induce some one to select them as places of permanent usefulness.

"During the past year, I have also visited Trinity Church, Natchitoches, on five occasions. Every visit has tended to convince me the more fully that great good could be done there by one who loves Christ and His Church, and is willing to labour in gathering together sheep which have been so long without a shepherd.

"The ladies there have promptly procured the means and paid the expenses of the journeys, and have newly painted and fitted up the interior

of the Church. They also keep together a Sunday-school, with six teachers and thirty-two scholars, which is supplied with a good library.

"There is no resident Protestant minister in or near the town. It is hoped that so attractive an opening will not long remain unsupplied.

"In Alexandria we have the roof timbers up in their places, and have just received money enough to put on the roof. I am quite certain if the friends of the Church, who are able to assist us, could only know how much we suffer for a Church, how long we have laboured for it, and what desolating calamities have for several years past repeatedly visited this community, we should soon receive what is yet needed to complete the sanctuary of God."

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### Mississippi.

Aberdeen—REV. J. H. INGRAHAM.

"As you request, I will make my present report more in detail than my last, furnishing you with such particulars of the state of the Church here and vicinity, as may come within the scope of what you desire.

"By reference to a map you will find that Aberdeen lies southeast from Memphis, one hundred and forty miles distant, on the Tombigbee river, which waters the richest cotton-growing region in the South, a great portion of which consists of fertile prairies. Eighteen years ago the site of this city was the hunting-ground of the Chickasaws, some of whom still linger in the suburbs, and often appear in the streets. This place now contains above 5,000 inhabitants, chiefly from North Carolina, is handsomely laid out in broad intersecting avenues, lined with shade-trees. It contains two superior female seminaries, with a hundred pupils in each, a classical male academy, and two large grammar-schools for boys; two Baptist meeting-houses, one a "Hard-Shell Society," one Methodist, one Presbyterian, and one Campbellite, with the Church, just completed, of which I am Rector. There are from 35,000 to 40,000 bales of cotton shipped from this port, in a season, to Mobile, which is our market, two-and-a-half-days' distance by the river. In addition to these commercial facilities, a rail-road is now in progress from Jackson, the capital, to Nashville, which passes through this city, connecting it directly with New-Orleans; and another rail-road is approaching us from Mobile, which will bring us not only within a day's ride of that city, but of the mouth of the Ohio, where it terminates. Thus, Aberdeen, as the centre of four radiating arms of rail-road, and the heart of a rich cotton region, promises ere long to be the largest interior city in the South, as it is already the wealthiest for the number of inhabitants. Indeed it is said to be the most opulent city in the United States for its size, of which I have no doubt. Already the eyes of men are directed towards us; strangers are moving in from every quarter; real estate is rapidly going up, and the activity in business and building reminds one more of a growing California town than one in the gradually growing South.

"Two years ago this month I was sent here by my Bishop, two weeks after my ordination to the diaconate, as a Missionary. I found here five or six ladies of the Church, one of whom (now at rest with God), prompted by pious zeal, had obtained, personally, subscriptions to the amount of eleven hundred dollars towards a lot and Church-edifice. Shortly after my arrival I obtained a lot, organized a vestry, enlarged the subscription to three thousand dollars, and commenced a Church-edifice of brick. After

great difficulty and many provings of patience and hard trials of faith, the Church is at length completed. Unable to find a builder here who had ever seen a Gothic building of any sort, I had to become architect, and built it with two young men and eight colored mechanics. The style is Elizabethan. The body or nave is 70 by 37; the tower 14 feet square and 70 feet in height, terminating in parapet and four turrets. Seven flat Norman arches span the ceiling with corbels pending in the centres. There is a triple-lancet window above the chancel, and a vestry-room with embrasured parapet, turrets and buttresses in keeping with the main building. The whole length of the wall, including vestry and tower, is 100 feet. There are sixteen buttresses, two feet wide and from three to five feet depth at the base, which support the walls. The walls of the tower are four feet in thickness at the angles. The whole edifice is very massive, and built for the future as well as for to-day. There are 206,000 bricks in it. There are in all seventy pews. The panes of glass are being beautifully frosted, and the walls finished with alabaster hard finish, with which the pews and arches and chancel work, doors and windows, all of dark walnut, finely contrast. The columns of the choir and chancel rail are gilt bronze. The whole cost of the edifice is \$6,200. It will be consecrated next month, on the arrival of the Bishop.

"At the same time I have also been erecting a Church in Okolona, twenty miles distant, to which place the Board appointed me a Missionary. That Church, which is of wood, in simple Gothic style, with a spire surmounted by a cross, is also completed and in charge of the Rev. Mr. Lawson, of Pontotoc, alternately with that place. There are yet \$400 due on that, which I am straining every nerve to raise; but which, in a community that is not Episcopalian, but yet to be made Churchmen, it is a difficult task. But I do not despair of ultimate success. The parish at Okolona I organized fifteen months ago, and have held it with my present charge until the Church there was near its completion, but now have withdrawn wholly from my connection therewith. In the care of Rev. Mr. Lawson it cannot fail to prosper in all things.

"The difficulties which a minister of the Church has to meet and conquer in a new town, with the whole ground pre-occupied by the sects, cannot be understood by metropolitan clergymen. Total ignorance of the Church, and the claims of the Church, is the great obstacle in his path. Dissent, in hydra-headed forms, all unite against a minister of the Church in a new place; and he has to stand alone and trust to the Divine power which has hitherto sustained and will continue to sustain the Church 'throughout all ages,' or perhaps sustained by a few timid and devoted women; he has to contend against 'the mighty in numbers' for the faith once delivered to the saints, and which the Church of God still holds in its keeping for all generations, whether they will hear or whether they will forbear.

"It is gratifying to me to report that the congregations are steadily increasing, that a spirit of inquiry has been awakened 'to see if these things be so?' and that there is every prospect that in two or three years this parish will be among the most prosperous in the diocese. There are now twenty-four communicants in my parish. But as I have resigned all the rents of the pews, \$1,150, this year, to pay off the last bill against the Church, I have to teach all day as professor in the Methodist Female Institute in this place, to enable me to find bread for my butter; being thus constantly occupied, I have but little time to devote to the duties of parish priest; after this year, the pew rents will go to the Rector, when it will

be unnecessary to teach, and a more encouraging state of things will, doubtless, be reported. As it is I have not been chargeable to my struggling parish, but have maintained myself, while building my Churches, by teaching.

"May the great Head of the Church raise up labourers for the whitening harvest of the West and South—Paul to plant and Apollos to water—wherever the axe makes a path through the wilderness."

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### Tennessee.

*Athens*—REV. B. HALSTED.

"Since entering upon my duties in this new field of labour, in August last, the services of the Church have been performed every Sunday except two, when I was engaged elsewhere.

"In a region where the Church is almost entirely unknown, and where the effort to establish her services is regarded as intrusion, and those who would enter her pale must separate from 'father and mother, wife and children, brethren and sisters,' we cannot expect her advancement to be very rapid, but must be content to labour on in faith and patience, assured that our efforts will not finally be in vain. We have our Lord's commission to execute, and therefore have no right to confine our labours exclusively to places where Episcopalians can already be found, but should 'preach the gospel,' and offer the privileges of the Church of Christ 'to every creature.'

"On coming here, I found but one communicant. Three have since been added by removal, and one has returned from the sect with which, in despair of ever again enjoying the ministrations of the Church, she had united. The hope is entertained that a few others will soon be added.

"Our congregations, though at times very small, are yet gradually increasing; and I have no doubt, if we had a suitable Church edifice of our own, in which all the venerable and becoming usages of the Church could be observed, many would be attracted to her worship who are now not only strangers to her courts, but utterly indifferent to the duties and the truths of religion. Our first communicant, a man of very limited means, has offered us a beautiful lot, on condition of our erecting a Church upon it. When we shall be able to avail ourselves of his generous offer, I do not know. But if the same zeal and devotion to the Church were manifest in her more favoured members, her bounds would soon be enlarged, and many destitute places be made glad because of her."

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### Indiana.

*Mishawaka*—REV. S. DOUGLASS.

"I arrived at Mishawaka with my family on the sixteenth of October, since which time I have officiated three times on every Sunday, except one, generally twice at Mishawaka and once at South Bend, a village about four miles west. The attendance at the latter place is very small, and the people manifest but little interest. At Mishawaka, things are somewhat better, but not much to boast of. There is one item, however, of encouragement at

Mishawaka—the debt which has hung over the Church from, I believe, the time of its building, has been liquidated during the last six months. For the most of the time since I have been here, I have had, in addition to my Sunday services, a weekly service and sermon on one evening of the week. Most of the Holy days of the Church also have been observed.”

*Terre Haute*—REV. D. D. VAN ANTWERP.

“The parish was represented to have been very unfortunate in various ways, and such was the appearance it exhibited at the time of my appointment. But I am happy to say, that there is now every indication of returning prosperity. The communicants are losing sight of their former discouragements, and are zealously co-operating for the healthy enlargement of their numbers. The congregation is constantly increasing, and we hope, at the expiration of one, or at farthest two years, we shall no longer stand in need of the Missionary fund.”

### Illinois.

*Chicago*—REV. G. UNONIUS.

“In sending this my annual report to your Committee, I at the same time most respectfully ask permission to be absent from my station for the next half year. Several circumstances make it desirable that I should see my native land once more. I am aware of the difficulties which are connected with an absence for so long a time, but I trust to God, that my journey to Sweden will lead to some consequences which at a future time will prove favourable to the success of our Mission among the Scandinavian emigrants. Although my journey is entirely a private affair, still it is not undertaken without a due consideration of the effect it will have in relation to the work which has been entrusted to me in the Church of God. Weighing the circumstances, I have in a great measure been influenced by this consideration, at the same time acting with the approval of others whose character and standing in the Church is such, that I ought not, in such an important step, to have acted without their counsel and advice.

“I am, of course, during this time of absence liable to be deprived of my salary as a Missionary, but, as I trust, D. V., to return before October next, and re-enter my present field, I wish, if possible, after that time to be again in the service of the Board, and pray the Committee not to exclude me from the list of Missionaries.\* Without the help of a Missionary’s salary, it would be rather difficult for me to be sustained in my present position, as the parish is made up almost entirely by emigrants of the poorer class.

“My parish has increased a great deal during the last year. We now number two hundred and twenty-eight communicants. Such a fact might be considered ordinarily as presenting no very great degree of encouragement, inasmuch as it is to a great extent owing to emigration, but under the very trying circumstances in which we have been placed during the time past, and the great exertions which have been made in various quarters to draw these emigrants away from the Church, I cannot help regarding it as a thing for which I have to be particularly thankful.

“The question has been started with regard to having the Prayer-Book

\* As a matter of form, the resignation of the station must necessarily take place during the time of the Missionary’s absence. When prepared to resume his labours, should the Bishop nominate in the usual manner, the appointment will be renewed by the Committee

translated into the Scandinavian language. This desire arose among the people themselves, and it might be a subject which the next General Convention will think worthy of their consideration. For my own part, although it certainly would be most agreeable to my feelings to perform the services in full conformity with the rules and rubrics of the Church, still I am not prepared to say, if it would be advisable, and worth the expense, to publish such a translation, and at once adopt the use of it. We are yet merely two feeble and not very numerous parishes of Swedes and Norwegians in communion with the Church; and where can we look for co-labourers, who could take charge of other parishes, even if there was any prospect of organizing them? This question and others relative to the same subject, I may perhaps be more able to dwell upon in my report, after my return from Sweden."

*Pre-emption Prairie*—REV. W. CLOTWORTHY.

"Nothing very particular has occurred since my last report, except that the Methodist connection have taken from me the half of my time at one of the school-houses, called Pre-emption, where I preached the first twelve months after my coming here, every Sunday morning at eleven o'clock. During the year, the Methodists preached once every two weeks, at candle-light, and I had the house to myself, every morning, without interruption, which I thought gave me rightful authority and possession. They asked me in September to give them the half of my time. I assigned several reasons why I could not make the concession, but they wrote to a Mr. Brewster, in New-York, a Presbyterian, who I understood collected the money there, and built the house, and he invested them with power to dispose of preaching as they thought fit. Since that, I have preached on every other Sunday, in the morning, in it and the other school-house. This mode of changing will subject us to much inconvenience, especially with our Scripture class and Sunday-school, through the summer, and operate against us.

"Our congregation at the wood school-house is not larger than at Pre-emption, but there is a harmony and good feeling prevailing there, and all are attached to the Church, which is not the case at Pre-emption. I administered the Sacrament of the Lord's Supper last Sunday, at the wood school-house, where we had twenty-nine communicants; our largest number at Pre-emption was eleven. In this there seems to be an improvement."

*Dixon*—REV. A. J. WARNER.

"Our little Church in Grand Detour was consecrated last fall. It was the first time that Bishop Whitehouse had performed that service. Having officiated there through the seasons of Advent and Christmas, I removed on the first of January to Dixon, in pursuance of the Bishop's advice. I have preached here every Sunday since, with two exceptions, when I was absent preaching in Grand Detour.

"During all the time that I have occupied this station, the people of Dixon have manifested little real interest in the Church; but the prospective importance of the place would seem to justify the attention which has been bestowed upon it. The revival of business, in consequence of the Galena branch of the Central Rail-road passing through it; the desire expressed by a few of the inhabitants that there should be a Church here; the consciousness that Grand Detour could not alone support a minister, and my own willingness to make another trial, were among the reasons on which the Bishop based his recommendation that a vigorous effort should now be made to establish the Church in Dixon.

"These views were indeed so sound, and to me so satisfactory, that to have left the station entirely, as I should have been obliged to do, would have seemed a great neglect of duty, and a breach of an important trust. But the results, although not far below my own expectations, I fear will not, on the next visit, be equal to the anticipations of the Bishop.

"There is no prospect of receiving anything which can be called support from the people in Dixon for one year at least. I have already spent nearly seven years in Missionary service within the immediate vicinity of this place, and have not received the value of fifty dollars from the people, except what has come from the Church in Grand Detour.

"I should, nevertheless, have continued my labours here until the Bishop's next visit, but for an invitation which I have just received to supply the Church lately built and consecrated at Freeport, and now vacant by the resignation of the Rev. Mr. Bentley. Freeport, which is only about thirty miles from Grand Detour, is a very important place; and it is especially important that the spirit of a parish which promises so well and occupies so fine a field, should not be suffered to decline for lack of the services of a minister at its very commencement.

"I have engaged to preach for them on the second Sunday after Easter. Should I continue to preach for them, I have no wish that my present salary should be transferred to that parish; but, lest it should be withdrawn, I will keep up stated services in Grand Detour until one or the other place shall be occupied by some other minister. Grand Detour, small as it is, deserves well of the Church, and should not be deserted; while Freeport, though more important, is better able to sustain itself. St. Peter's is my first parish—the first and as yet only child of my Missionary labours—and nothing but positive inability and absolute starvation could induce me to abandon it."

*Ottawa*—REV. C. P. CLARKE.

"Since entering upon my duties here, I have had under my pastoral care four other parishes, viz: St. Thomas's, at Morris, Grundy county, which I resigned in November—since supplied by Rev. Mr. Porter.\* Here, five were candidates for confirmation, and there were fourteen communicants. At St. Andrew's, Farmridge, seven were confirmed at the last visitation of our Bishop, and there are about twenty communicants. Here a Church is in progress of erection. At Peru I have officiated once in two weeks, Sunday evenings, since the first of November. In this place there is an enterprising and large congregation, a well-organized choir, and about seventeen communicants. Measures are being taken to procure a site for a Church, and more parochial labour is much needed. On February the 20th, I assisted in forming a new parish at La Salle, two miles from Peru, by the name of St. Mark's. Here are some twenty communicants, and much enterprise. I officiated here on Monday evenings. They, in connection with Peru, are in great want of the stated services of a rector, and for his support they are willing to pledge six hundred dollars per annum.

"Thus, you see, I have not been idle the past year. But excess of labour has nearly broken down my constitution. During the past winter I have not had a Sunday evening at home, except when the river was impassable, and I could not get to Farmridge. Hereafter I shall be obliged to cur-

\* Now a separate station of which the Rev. G. S. Porter is the Minister and Missionary.

tail my Sunday labours. Next week I purpose to visit Peru and La Salle for the last time. May God in his good providence send them a minister after His own heart. The ensuing year I purpose to confine my Sunday labours to Ottawa and Farmridge."

Warsaw—REV. S. R. CHILDS.

"We have *never gained a member by removal, but annually lost*. The last year three of our communicants and vestrymen have removed, quite a number are preparing for confirmation.

"The foundation of our Church is laid, and workmen are now employed upon it. We hope in the course of the summer to see it completed. The want of a suitable, or even *decent* place of worship, has been our greatest hindrance."

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### Michigan.

Saginaw—REV. DANIEL B. LYON.

"My public duties as a Missionary to this place commenced on the Sunday before Christmas, and closed on the fourth day of July, at which time I left, believing that duty called me to another field of labour.

"Previous to my leaving, however, the plans for a Church edifice to be erected in Saginaw city were fully matured. The subscription had been increased to near one thousand five hundred dollars. The contract for framing and enclosing the building has been undertaken, and work was soon to be begun.

"At Saginaw city especially, the Church services were prized and attended by the largest and most intelligent part of the community. A Church choir was organized, and its weekly meetings were well attended up to the time I left.

"Through the instrumentality of a lady, who is the only communicant in that town, and to whom I am indebted for many kindnesses, a Ladies' Sewing Society was formed and kept in vigorous operation, and all seemed to give their hands and hearts to the work of erecting a neat and commodious Church, where they might worship God in the way of his appointment.

"In my opinion, Saginaw presents one of the most important and promising fields for the Church of any in the state. Upon one of our largest and most beautiful rivers, navigable for vessels and steamboats, are situated, within a few miles of each other, several important villages, viz: Saginaw City, East Saginaw, Lower Saginaw, and Zilwaukie; each of these places is now rapidly increasing in population and importance, and one of them is sure, if the laws of human progress remain unchanged, to become a city of great commercial importance and magnitude.

"If a Missionary could be found with zeal and a strong constitution sufficient to perform the work of visiting and preaching in all of these places, he might reasonably look forward to no very distant day when multitudes would be gathered into the Church of Christ as the fruits of his labour."

## Wisconsin.

*Madison*—REV. H. M. THOMPSON.

"When I took charge of the station, I found the Church very much disorganized and very weak, having been without the care of a pastor for some time. Under the blessing of our divine Head, we are now in a very encouraging state: attendance upon the services still increasing, and a growing interest manifested by those not of the Church. We have thus far held services in the Court-house—having no building. We hope, with God's blessing, to supply this lack during the year. We organized a parish on Easter-Monday, under favorable auspices. And we hope soon to see the Church take that position here which the importance of this place, as the capital of the state, demands."

## Texas.

*Brownsville*—REV. W. PASSMORE.\*

"I have great pleasure in reporting to the Committee, that my late absence from my station—permitted by the Committee, that I might obtain aid to secure this important station against the dangers resulting from the late extraordinary losses of our people, and from the continued suffering consequent upon the troubles of this frontier—has been much more than repaid.

"I have received already nearly \$1,500, and have \$200 more subscribed, payable when needed. Twenty-three rectors of Churches, in different places, have also promised to assist us.

"With these sums, if all are paid in, we shall be able to erect the shell of a Church, which we will be able to use. It will be better than to pay the enormous rents at which good rooms are held here. We can then finish our building whenever we have the ability to do so. If, however, we could finish our building at once, it would be much better. If it is not properly finished, the dampness will prevent many people from attending, in the rainy season, who otherwise would do so.

"Besides this immediate fruit of my efforts, I believe that my late appeal has interested many individuals and congregations in the subject of Domestic Missions. Their words and gifts go to prove it. I hope, too, that it will appear, in time to come, in their increased offerings towards our western and southwestern work.

"The prospect of having a new Church, has quite interested our whole population. It is a new thing in these parts to see any Church, except under the care of the Roman Catholics. Therefore while the Protestants are pleased, the Roman Catholics are probably not pleased. I say so, because they have quite recently sought to secure this important position to themselves. The Bishop of Galveston lately sent out six priests and six nuns, to establish a college, nunnery, and schools in this place. They have already begun to build the nunnery.

"I wish these facts to be known. They will show that I was not mistaken in my estimate of the importance of this point. Or, if I am, the

\* An impression seems to have gone abroad that this station was likely to be abandoned by the Missionary, from want of support. We know of no such intention on his part, nor of ground for the cause alleged.

Jesuits are mistaken too. But it is seldom that they are mistaken in regard to the importance of any position.

"The business of Brownsville is again improving, and if it continues to do so, I am confident that when the Church is built, I will be able to release the Committee from continuing my stipend. In another year I hope to be able to report that this station is self-supporting."

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## Oregon.

*Portland*—REV. J. McCARTY, D. D.

"I arrived here the 19th of January last, after an unusually tedious journey of sixty-one days from New-York city, thankful to God for bringing me safely and in health to this territory, in which, by His gracious help, I intend to live and labour for the rest of my days.

"I found Portland, called a city, a newer and smaller village than I had expected, containing, it is supposed, about twenty-five hundred inhabitants, which is about four times the population of any other place in Oregon. Here a congregation of our Church was commenced and organized by the Rev. Mr. Richmond, our first Missionary to this territory, in March, 1851; and under his zealous and efficient ministry it promised very fair, but after his removal in the following autumn to Yamhill county, distant more than thirty miles, on account of the rainy season and the state of the roads, his appointments here were infrequent, and not to be depended upon, and his sickness, which took place a few months after his removal, put an end to his services. The Rev. Mr. Fackler, our zealous and laborious Missionary, during the last summer, every other Sunday, after officiating in Oregon city, rode down to Milwaukie for the afternoon, and then came to this place for an evening service; an arrangement he was obliged to discontinue when the rainy season set in, in the fall. Whilst I found our congregation here in a most depressed condition, arising from their long destitution of the ministry and services of the Church, and from not knowing how or when a minister could be obtained, there were three other congregations firmly established, the Methodist, Congregational, and Roman Catholic, all having Church edifices and resident ministers; the Baptists have also a congregation and frequent services, but are without a Church building or resident minister.

"I was cordially received by the few Churchmen here, especially by Messrs. Breck, Ogden and Peterson; the congregation consists of about twenty-five persons, including four communicants; there are only two or three families connected with the Church, and only about four women; the congregation being made up chiefly of young men; there are in the place but few women or children, in comparison to the men, which is the case, though not in the same proportion, in the territory generally. Although we are feeble in pecuniary means, as well as in numbers, still the hope is entertained that a Church building, so important to our success, will be commenced next year. At present we worship in the common school-house.

"Although our Church has but a feeble beginning here, still the prospect of the future is encouraging. The attendance is very regular, and the congregation generally unite in the responses. The place possesses important commercial and other business advantages, being at the head of ship navigation, on the Willamette River, twelve miles above its junction with the Columbia, and one hundred and ten from the sea. It has had a rapid

growth, is now doing a large business for its size, and will, it is generally believed, become the most important city in Oregon. I have officiated here every Sunday, and intend doing so hereafter, which the growing importance of the place seems to require, where I doubt not there will be much the strongest Church in the territory, and the first self-supporting.

"I have officiated three Sunday afternoons and a Thursday evening at Milwaukie, a small village of about one hundred and fifty inhabitants, six miles up the river, on the opposite side, where a Church was organized by the Rev. Mr. Richmond, and where we have a neat small Church, the liberal gift of Mr. Lot Whitecomb, the original proprietor of the place. I found but few persons acquainted with our Church, and little else to encourage me but the Church building and a tolerable good attendance of the inhabitants on our services, as they would go to any religious meeting. The Missionary in Oregon must not neglect, much less despise the day of small things, lest he should have nothing to do or faint through discouragement. Here I have given and intend to continue a service every other Thursday evening. The Rev. Mr. Fackler is also to give a service every other Sunday afternoon, when he officiates in Oregon city in the morning. Thus securing to Milwaukie a weekly service. Two or three days after my arrival in this territory, I received a letter from the officers of the Fourth U. S. Infantry, stationed at Vancouver, expressing the pleasure with which they had heard of my coming, and the desire that I would become the Chaplain at the post, a manifestation of their kind regard that not a little cheered my spirits. Shortly after, I went to Vancouver to see if the duties of the office could be made compatible with those of my Mission in the territory. After full consideration on both sides, I was appointed Post Chaplain, under the understanding that I would give one service every Sunday to the post, and reside there half the week for the discharge of the other duties of my office. The other half of the week I am to reside in this place. Vancouver is the head-quarters of the regiment, and the permanent garrison consists of three companies, there is also an establishment of the Hudson's Bay Company in the fort, including some members of our Church, with a small village population in the immediate vicinity, both convenient to our place of worship. It is withal a place of some business importance, especially with reference to the trade of the Upper Columbia. I have officiated there twice, the attendance was very good, and everything seems encouraging; I am satisfied it is, for the present, by far the most important field of usefulness in the territory. Vancouver is distant from Portland eighteen miles by water, but only about eight by the land route, which includes three ferries, the Willamette, more than a quarter of a mile wide, a slough, as it is here called, about twenty rods, and the Columbia, which is to the garrison landing about two miles. As difficult as it is to pass from this place to Vancouver between the Sunday services, still I have found, on trial, it is practicable, and I believe I can keep my appointments with regularity, even when it will be more difficult, for two months in the summer, during which the Columbia overflows its banks. As yet, I have gone to Milwaukie and Vancouver on foot; in this place, where living is about four times as dear as in the Atlantic states, I could not keep a horse without great expense, and then I could not use one with much advantage, in my present appointments, on account of the ferries; for other places, I shall be able to get a horse at Vancouver.

"Owing to the almost impassable state of the roads, in the winter, which is the rainy season here, I have not yet been to any places in the territory

excepting the two above mentioned, and once to Oregon city, to meet the Rev. Mr. Fackler. In April, I intend to make an extensive Missionary tour into the northern part of Oregon, proceeding north from the Columbia, up the Cowlitz River, and across the country to Puget's Sound, visiting and officiating at Stilacoom, Olympia, and other important settlements. This part of the territory is fast being settled, and, at least, one Missionary of our Church is greatly needed, and should be sent without delay. I design also to visit soon some other places, less distant from this, where I intend to hold stated or occasional services.

"The Rev. Mr. Fackler is doing a good work, and has secured the confidence and good-will of all who know him. We have also another fellow-labourer in Oregon, though not yet connected with our Mission, the Rev. James A. Woodward, of the diocese of Pennsylvania, who came out here last fall. He has been and is now residing on the Rev. Mr. Richmond's claim, in Yam-hill county, and is engaged in teaching, and with teaching labours in the ministry in that neighbourhood, where he believes there is a fair prospect of the permanent establishment of a congregation and of the erection of a Church building before long. He intends, as soon as the state of the roads permits, to give a morning service, every Sunday, to Lafayette, where Mr. Richmond organized a Church, returning the same day and officiating in the afternoon or evening in his own neighbourhood.

"I have seen and heard enough of Oregon to know that it is a most hard field for the gospel and Church, yet I have sufficient signs of promise 'to thank God and take courage,' and most heartily do I thank Him that I am permitted to labour in so interesting a field, and where I have so much of 'the work of the ministry.'"

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## Intelligence.

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### NORTH-WEST-AMERICA MISSION.

THE inundation of the Red River country, we considered as too old *news*, for the Spirit of Missions. A devoted friend of Missions, however, who looks to this journal for information on such subjects, expressed surprise that no account of it had been given. As there may be others similarly situated, we select the following brief account from "The Church Missionary Record" for January :—

"In the spring of the present year, the Red-River Settlement was visited by a fearful inundation, which laid completely under water the upper part of the settlement, carrying away bridges, houses, and barns, and making sad destruction of property. The Upper Church and Bishop's premises, and the Middle Church, were all invaded by the common enemy. After the water had taken possession of the lower story of his house, the Bishop, with his sister, still remained on the second floor, unwilling to leave the place; but at length retired higher up the river, to the new-built parsonage of the Rev. W. H. Taylor. Happily, the more elevated banks of the river in the vicinity of the Rapids' Church preserved that part of the colony, as well as the Indian Settlement, from being wasted. An interesting narrative of this trying season, of its mingled chastisement and mercies—by which latter element the former was graciously tempered—is on the eve of publication, from a manuscript of the Bishop's." \* \* \*

Some notices of the flood, and its attendant circumstances, will be found in the journal of the Rev. J. Hunter, given below :—

#### THE INUNDATION.

April 21—I went to the Lower Fort on business—the road like a lake nearly the whole way, in consequence of the melting of the snow.

*April 24*—The ice started to-day, and we had the pleasure of seeing open water again.

*May 4*—The water in the river has been rising all the week from eight to ten inches in the twenty-four hours.

*May 9: Lord's-day*—I preached in the morning from Exodus xv. 11, and applied the subject to the calamity with which the settlement is threatened, but which I trust a merciful Providence will avert. At present many are driven from their houses by the water, and it is still rising very rapidly.

*May 12*—I went up to visit the Bishop in a canoe with two men. All the upper part of the settlement is under water; and many houses, barns, stables, rafts of wood, &c., have been carried away by the flood. There was about a foot of water in the Bishop's house when I arrived. I slept the night at the Bishop's, who, with Miss Anderson, is still living up stairs in the house.

*May 13*—I went to the Upper Fort early in the morning. All the country around is under water, and great damage has been done to the houses and fences on all sides. I returned home in the evening in a boat, with Major Caldwell's lady and family.

*May 14*—I went up with a boat from the Rapids to the Bishop's residence, to bring down some of his property to this place, in case the buildings should be carried away. I returned in the afternoon with a boat load, and saw it put away in a place of security.

*May 16: Lord's-day*—I preached to a crowded congregation from Job ii. 10; and in the afternoon held divine service and preached in Cree.

*May 17*—The water is still rising, and wood of all descriptions is constantly drifting down the river. I went up again with a boat to the Bishop's, to see if I could render any assistance in bringing down his property to this neighborhood. I returned again in the evening.

The Rapids part of the settlement is still spared, although the water is approaching us from behind.

*May 20*—The water is nearly stationary, and I therefore hope it is about to turn. Very many are earnestly praying for it. Whilst our friends at home are enjoying the May meetings, we are pressed down with sorrow and suffering around us. A great number of persons have lost their little all, and will return from their places of refuge, and not find one stick upon another of their buildings and fences remaining. May God mercifully provide for their wants during the ensuing winter! for then the effects of the present calamity will be most sorely felt. There is no way of getting provisions imported into the settlement to meet the wants of the population. We are in the midst of a vast wilderness, and cut off from getting resources in time to aid us. But our hope and trust is, that the Lord will provide both for the wants of the settlement, and also for our distant Missions, which depend upon it for flour, &c. God is constantly exercising our faith and patience in this country. We have many difficulties to contend with, and at the best our labors are carried on in the midst of many trials and discouragements.

## Resignations.

Rev. F. D. Harriman, Crawfordsville, Ind.; Rev. Dudley Chase, Chicago, Ill.; Rev. Gustaf Unonius, Chicago, Ill.; Rev. G. P. Schetky, Manitowoc, Wis.; Rev. John Sellwood, Mendon, Ill.; Rev. Andrew Croswell, Brunswick, Me. All to take effect April 1st, 1853.

## Appointments.

Rev. R. D. Brooke, to Dubuque, Iowa, from Oct. 1st, 1852; Rev. C. H. Gardiner, to Chicago, Ill., from April 1st, 1853; Rev. G. S. Porter, to Morris, Ill., from the same date; Rev. R. F. Cadle, to Seaford, &c., Del.; Rev. D. E. Loveridge, to Vincennes, Ind., from April, 1st, 1853; Rev. F. R. Haff, to the Oneida Missions, Duck Creek, Wis.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th March, to the 15th April, 1853 :

#### NEW-HAMPSHIRE.

*Concord*—St. Paul's..... 12 79

#### MASSACHUSETTS.

*Springfield*—Christ Ch..... 94 86  
A gift,  $\frac{1}{2}$ ..... 2 50  
Good Friday, for the Jews 9 26 106 62

#### RHODE ISLAND.

*Providence*—Grace Ch., Treas. 0  
Sunday Offerings..... 20 00

#### CONNECTICUT.

*Bridgeport*—Miss Mary Burr,  
for Tenn..... 5 00  
*New-Haven*—St. Paul's..... 220 00  
*New-London*—St. James's..... 100 00  
*Newton*—Trinity, for Ill. 8 20  
*Stamford*—St. John's..... 32 47  
*Winsted*—St. James's..... 4 00 369 67

#### NEW-YORK.

*Brooklyn*—St. Peter's, for Ill... 8 82  
*Catskill*—St. Luke's..... 15 00  
*Clifton, S. I.*—St. John's..... 52 00  
*Delhi*—St. John's..... 5 00  
*Fort Hamilton, L.I.*—St. John's 18 00  
*Hempstead, L.I.*—St. George's,  
for Or..... 14 93  
*New-York*—Ch. of the Epiph.,  
S. S., for Tx..... 10 00  
Ch. of the Incarnation, C.  
H. Smith, Esq..... 25 00  
*Troy*—St. Paul's, Easter Off'g..... 179 00  
*Ulster*—Trinity, Easter Off'g of  
a member,  $\frac{1}{2}$ ..... 10 00 337 75

#### WESTERN NEW-YORK.

*Auburn*—St. Peter's..... 0 50  
*Brockport*—St. Luke's..... 4 30  
*Buffalo*—St. John's..... 93 00  
St. Paul's, Easter Off. 10 00  
*Constableville*—St. Paul's..... 6 00  
*Fayetteville*—Trinity..... 2 87  
*Geneva*—Trinity..... 4 00  
*Ithaca*—St. John's..... 13 50  
*Jamesville*—St. Mark's..... 2 13  
*Leroy*—St. Mark's..... 50 00  
*McLean*—Zion..... 3 50  
*Oswego*—Christ Ch..... 1 00  
*Onwego*—St. Paul's..... 6 00  
*Palmira*—Zion..... 9 69  
*Pittsford*—Christ Ch..... 2 00  
*Utica*—Trinity..... 9 82 218 31

#### PENNSYLVANIA.

*Harrisburgh*—Easter Off'g, H.  
S. B..... 5 00  
*Philadelphia*—Trinity..... 51 51 56 51

### MARYLAND.

*Prince George's Co.*—St. John's  
for Cal..... 5 00  
*St. Mary's County*—King and  
Queen's Parish,  $\frac{1}{2}$ ..... 5 00 15 00

### VIRGINIA.

*Chesterfield Co.*—Dale Parish... 3 50  
*Richmond*—Mrs. E. M. Har-  
rison..... 5 00  
Mrs. H. K. Scott..... 2 50  
Miss M. B. Harrison..... 5 00  
"H."..... 5 00 21 00

### SOUTH CAROLINA.

*Charleston*—St. Michael's..... 13 97  
Do. for Fa..... 7 50  
Do. for Tx..... 3 00  
St. Paul's..... 24 15  
*St. Mark's Parish*—Mrs. Doro-  
thy A. Richardson... 5 00  
*Williamsburgh*—Wm. Bur-  
roughs, Esq.,  $\frac{1}{2}$ ..... 50 00  
*Winyaw*—Prince George's\*... 5 00 108 62

### GEORGIA.

*Columbus*—Trinity..... 5 00

### MISSISSIPPI.

*Natchez*—Trinity..... 138 50

### ILLINOIS.

*Mendon*—Zion..... 4 00  
*Morris*—St. Thomas..... 3 00 7 00

### INDIANA.

*Bristol*—St. John's..... 2 25  
*Delphi*—St. Mary's..... 3 00  
*Lima*—St. Mark's..... 2 30  
*Mishawaka*—St. Paul's..... 2 00 9 55

### WISCONSIN.

*Marquette*—Trinity..... 1 00  
*Mineral Point*—Trinity Ch... 6 75 7 75

### MISSOURI.

*Lexington*—Christ Ch..... 5 20

### MISCELLANEOUS.

Richard Relf, Esq., per Rev. H.  
N. Hudson..... 6 37

### LEGACIES.

Of Miss Betty Platt, late of  
Watertown, Ct.,  $\frac{1}{2}$ ..... 25 00

Total..... \$1,470 64

Total since October 1st, 1852. \$17,377 35

\* The Treasurer also received \$20 for the Church at Brownsville, Texas.

## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## Africa.

We published in the April number as large a portion of the Journals of our Missionaries in West Africa, received by the arrival in March, as we then could make room for. We now add the remainder as far as received.

The dates of such Journals from the Missionaries in Africa are often old, and that unavoidably. There are but two or three opportunities in the course of a year for sending communications to the United States, and a certain part of these daily memoranda will, therefore, necessarily bear no very recent date. They answer, however, the purpose desired, that of giving the Church at home an insight into the daily life and labors, and experience of those who are living and laboring, and often sorely tried, among a heathen people. Items of intelligence of the latest date are gleaned from the letters, and are placed in a more conspicuous position at the close of this paper.

JOURNAL OF REV. J. RAMBO, CAPE PALMAS,  
WEST AFRICA.

*Missionary Services.*

*Sunday, July 20<sup>th</sup>.*—Having located myself for a few weeks at Mount Vaughan, I shall officiate and preach weekly at that place; besides preaching as often as practicable to the natives at Cape Palmas, I shall make occasional visits to Rocktown and Fishtown, in order to perform missionary services. The Rev. Mr. Horne has been appointed to take charge of the Rocktown Station, and after his acclimation, will remove his family thither. They will acclimate at Cavalla.

Preached this morning at St. Mark's, at the Cape, and this evening in the Mount Vaughan Chapel. At mid-day I preached to a small congregation in one of the native towns at the Cape.

*27<sup>th</sup> and 28<sup>th</sup>.*—Visited Rocktown and preached in one of the villages.

*Sunday, August 1<sup>st</sup>.*—Preached in St. Mark's in the morning at ten and a half o'clock; in a native village at twelve and a half, P. M.; lectured on missions to two Sabbath Schools at Mount Vaughan at four o'clock; and preached in the Chapel at the latter place in the evening.

*Arrival of the U. S. Brig Perry at Cape Palmas.*

*Aug. 2<sup>d</sup>.*—This vessel arrived two days since. To-day I have had the pleasure of visiting the "Perry," and became acquainted with the commander, and other officers. She brought us recent news from the United States, having left there about two months since.

*Aug. 3<sup>rd</sup>.*—Several officers of the Perry accepted our invitation and dined at Mount Vaughan to-day. We seldom have the pleasure of a visit at our stations from any of our countrymen. We are always highly gratified by such visits, as was especially the case to day.

*Congregations—Visits—Lectures—Harvesting.*

*Sunday, Aug. 8<sup>th</sup>.*—Spent this day at Rocktown. The congregation, as is usual at this season, was small. The natives, who are dead in trespasses and sins, cannot be expected to love the Gospel at first, for it spares not their sins. They are always making excuses for non-attendance at the place of worship. Nearly all are on their farms now, and this is excuse enough for them. Administered the communion to five persons in the mission-house in the afternoon.

*9<sup>th</sup>—14<sup>th</sup>.*—Spent part of every day when at Mount Vaughan, either in visiting among the colonists or natives. My visits are apparently acceptable. I generally have prayer in every colonial family I visit.

*Sunday, 29th.*—Have preached twice to-day—to the natives at the Cape, and in the Mount Vaughan Chapel. I lectured every Sunday to one of the Sabbath-schools at Mount Vaughan, and two evenings through the week I lectured to the scholars of the High School, and others, on the Church Catechism. This has been my habit for some weeks.

The natives are getting nearly through with their harvesting; and, of course, our congregations among them are enlarging. We seldom fail to get hearers when they are in town; but as hearers, how careless, inattentive, and unmoved they are, even when death, judgment, and eternity are clearly discoursed upon! But there is comfort in the promise, "My word shall not return unto me void."

*Temporary location and labors at Fishtown.*

*October 4th.*—Have within a few weeks made several visits to this place, in order to spend Sunday, and have at such times preached in various villages to small congregations of heathen, and also lectured to the families at the Mission station.

To-day I removed hither in order to resume my duties. The Rev. Mr. Horne and his family having passed their first attack of fever, removed some weeks ago to Rocktown, where they have enjoyed a good degree of health. My engagements here may continue some months; and once each fortnight I shall have an appointment to preach in the Mount Vaughan Chapel.

*October 5th.*—Preached in Katike, one of the Fishtown villages, to about thirty persons, who had just returned from the dance in the large town. Half an hour before my service but few persons were in this town.

*6th.*—Preached under a tree in Sia's town, to some twelve persons. This village being small, but few persons can ever be collected for divine worship.

*7th.*—Walked two miles and preached in the smaller of the two middletown villages to about twenty-five persons. These people attend service as well as formerly, which is rather better than the Fishtown people do. They were quiet and attentive. While these heathen will hear, we have a hope that some day they will obey the Gospel.

*Sunday, October 10th.*—Preached in the chapel in the morning to about fifty

persons, principally children. The men at this settlement have been at work to-day cutting down a number of palm trees in rear of the towns, in order to make palm-wine, which resembles cider somewhat in taste. This is a beverage of which the natives are very fond. After fermentation it will produce intoxication, if taken in any considerable quantity.

Administered the communion to six persons at two and a half o'clock, P. M. Lectured in the evening on the Church Catechism, to those residing at the station.

*Oct. 12th.*—According to previous arrangement, went to Rocktown to-day to meet Bishop Payne and Rev. Mr. Horne at the Mission-house. Was gratified to hear through Bishop P. some recent American news. Whilst some was pleasant news, it was sad to hear of the death of Bishops Henshaw and Gadsden.

*October 13th.*—Accompanied Bishop Payne to Fishtown. The Bishop delivered a short lecture to the few Christians at Fishtown. He also consulted the headmen of the settlement in regard to some business affairs. He returned to Rocktown in the evening.

*A day of rejoicing at Fishtown—a sham-fight—feasting and dancing.*

*Oct. 14th.*—The natives at this settlement have had a serious palaver with the Battoo people, who live about forty miles up the coast. War was likely to be brought here by the tribe just mentioned. Two years ago these people made full preparations for it; and kept themselves in readiness for an invasion during many months. As notices of this fact, and also the cause of the palaver appeared in my journal about the time the difficulty arose, I will not now repeat the statements before made.

A neutral tribe sent a delegation to accompany one from the hostile tribe, and the whole company arrived yesterday in order to settle the difficulty amicably, and were cordially received by these people. To-day there has been constant firing of muskets from an early hour.

At ten o'clock, several hundred natives, in their war-dresses, assembled on the large common in rear of the settlement, amidst the sound of war-horns, the firing of guns, the beating of drums, and the shouts of a multitude of lookers-on. An equal division of the warriors was made, and a most animated show-fight was kept

up for two hours. During this time there was scarcely any cessation of the firing. The whole engagement gave one a very correct idea, no doubt, of the real battle-field of these Africans.

After their feast, for which several bullocks and goats were slaughtered, the whole company of warriors and others commenced their dance in the largest town, which was kept up till a late hour at night. The "palaver," it is said, will be fully "set" to-morrow.

*Oct. 15th.*—Preached in two of the villages this afternoon. Congregations small, as the dancing is kept up daily in the largest town, where the people gather from all the villages.

*Sunday, Oct. 17th.*—Congregation in the chapel small to-day. Afternoon taught Bible-class and Sunday-school at the Mission-station. Lectured in the evening. None of the strangers were in the chapel to-day, although I gave them a special invitation yesterday.

*Oct. 18th.*—A few of the strangers attended my preaching in the largest town to-day, and heard the gospel for the first time. But they soon became tired, and after I had preached fifteen minutes some arose and left, saying, I talked too long. They "cared for none of these things."

*Oct. 19th.*—Went to Mt. Vaughan and preached in the chapel to the usual colonial congregation.

*Sunday, Oct. 24th.*—Had about fifty hearers in the chapel to-day; a few of them were strangers from Garraway, and gave good attention to the gospel message. Afternoon, Bible-class and Sunday-school. Lectured in the evening.

*Oct. 28th.*—Hearing last evening of the arrival of the "Gem," of New-York, Capt. Lawlin, which has been trading down the coast, I went to the Cape. On my way I received a letter, just from the Gaboon, informing me of the deaths of Mr. and Mrs. Porter, of that Mission, who died of fever in July. When we thus hear of the deaths of other white Missionaries, we are specially reminded of the duty of gratitude to God, for prolonging the lives of those composing our Mission, and also for the remarkable degree of health granted to several of our members.

The "Gem" is expected to remain trading on the coast some six months yet.

*Oct. 30th.*—Mr. A. F. Russell, recently a Methodist minister, is about to become

a candidate for orders in our Church. He is a citizen of the Republic, and took passage with his family in the "Gem" to-day for Mesurado county, where he has a plantation on the St. Paul's River. The future scene of his labours is purposed to be near his residence, among natives and colonists.

*Sunday, Oct. 31st.*—Preached at the Cape, in St. Mark's, at 10½ o'clock, A. M.; in a native town at 12½ P. M.; lectured to the Mt. Vaughan Sunday-schools in the afternoon; and preached in the chapel at the same place at night. The Rev. Mr. Pinkney, who is assistant minister of St. Mark's, has been sick of a fever for a few days past. His case is not considered dangerous.

*Nov. 5th.*—Made my usual visit to the day-school taught by S. Boyd. It averages from 15 to 20 scholars. Some are able to read in the English New Testament. Afternoon walked to Middletown, and preached to about 30 persons in each of the villages.

*Sunday, Nov. 7th.*—Prayer and exposition at 7, A. M. Preached at 10½ o'clock to the usual congregation in the chapel. At 2½ o'clock, P. M., administered the communion to six persons. Service and lecture at 5 o'clock.

*Nov. 12th.*—Completed a census of all the villages in the Fishtown settlement. The whole population in five villages is 1885, living in 531 houses. This includes children and slaves. The number of the latter is very few. The whole number of Greboes living in eight larger and two smaller settlements, (including all the tribe,) cannot be over 16,000 souls, though they are sometimes estimated at from 20 to 25,000. These all hear or may hear the gospel with more or less regularity. Nearly one-half have it preached in their settlements weekly by the Missionaries of our own Board.

*Nov. 15th.*—Was cheered this evening by a visit from brother Hoffman. Being at Fishtown entirely without cultivated society for many weeks, a visit from such a brother was peculiarly refreshing and acceptable.

*Nov. 23d.*—Went and preached in the Mt. Vaughan chapel to about forty colonists, from 1 Kings, xix., part of 13th verse—"What doest thou here, Elijah?"

*Nov. 26th.*—Called upon Rev. Mr. Horne, at Rocktown, who has latterly had intermittents, and some of the mem-

bers of his family also. All are somewhat better than they have been.

*Dec. 2d.*—Went to Mt. Vaughan, and in the evening united in the bonds of matrimony CHARLES HAMMOND, SR., to MRS. ELLEN WILSON, both colonists.

*Dec. 3d.*—Preached in Mt. Vaughan chapel, from Acts xix., 2.

*Sunday, Dec. 5th.*—Had my usual services and Sunday-school at Fishtown. Congregations much as usual. Administered communion to six persons in the afternoon.

*Sunday, Dec. 12th.*—Being at Cape Palmas, preached in the morning at St. Mark's; at 12½ P. M., preached to twenty persons in the native town; at 3 o'clock, visited and lectured the Sunday-school at St. Mark's; evening, preached in the Mt. Vaughan chapel, from Ex. xxxii., part of 26th—"Who is on the Lord's side?"

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JOURNAL OF REV. C. C. HOFFMAN, CAPE PALMAS, WEST AFRICA.

The following are all the extracts from the Journal of the Rev. Mr. Hoffman that have come to hand; a portion had been sent by way of England, and some sheets have not reached this office.

During October, 1852, my duties have been uninterrupted. The five towns in the immediate neighbourhood have been visited, either for preaching or instructing the youth, twenty-five times, besides preaching every Sunday evening at the Mission station. The day school at Dodo-Lu has been kept up with an average attendance of seventeen scholars. Five of these are beginning to read simple sentences in their own language; five others have learned their letters.

Another school was commenced on the 19th October, in the large town near us. The average attendance here has been twenty-one. One of the number has learned to read easy sentences in Grebo. All the children in these schools have received religious instruction, and an attempt made to teach them to sing. But they are exceedingly wild and rude, and it is next to impossible to maintain order.

A native youth by the name of Gidawudi, who, for more than a year, has been in the habit of coming to the station on Saturday evenings for religious instruction, asked to be allowed to teach the children in his town every evening; this he is now doing. He has learned to read

both Grebo and English, and although not a professing Christian, he is under instruction, and we hope he may become one. Thus, in three out of five towns, we have schools, each doing a *little* for the elevation of the rising generation. To another town one of the ladies goes every Wednesday, gathers the children in a native house, and sitting or standing round her, they are taught the things of God, while parents and friends not unfrequently stand by, listening with attention.

*Friday, Oct. 9th.*—Went to Myaw to preach: people inattentive; twice was interrupted by trifling remarks from them. Alas! how little they value that blessed news of salvation which God, in mercy, sends them. It was encouraging, however, to hear one of the audience, a native, reprove those who had acted improperly.

Having finished, the children were called, and about sixteen boys came; these were very attentive and particularly well-behaved; it was a pleasure to teach them. They were the scholars of the native teachers referred to above.

*Saturday, 10th.*—The captain of an English vessel at anchor about two miles from the shore, sent this morning for one of the missionaries to visit his friend on board, who was very ill. As the bishop was absent, I went off in a small canoe; was absent about two hours; found the gentleman insensible; was able to do but little for him, except sending immediately, on my return, for medical advice to the Cape.

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BISHOP PAYNE AND THE FEMALE ORPHAN ASYLUM, CAPE PALMAS.

We find in the Episcopal Recorder a letter from Bishop Payne, which, as showing the progress of the Orphan Asylum, and also in a condensed form, the present condition of the Mission generally, we insert below.

CAVALLA, Oct. 6th, 1852.

My Dear Brother,—

I wrote to you some time since, by way of England, informing you of the progress made in our Orphan Asylum project. As that letter may not reach you in time, if at all, and it is so important that the matter shall be vigorously prosecuted in the United States as well as here, I think it expedient to address you again. My last, I think, informed

you of my having selected and secured a desirable location for the proposed building. Since that time the building has been commenced, and progressing with as much dispatch as is possible here.—The lower story is to be of stone, and this, it is hoped, will be completed in two months from this time. It will involve an expenditure of between eight hundred and a thousand dollars. I only brought out five hundred dollars, and shall, therefore, be under the necessity of drawing for three hundred to five hundred dollars at the beginning of next year. I have written to the Secretary to this effect, and will be obliged to you to endeavor to see that this amount shall be in the hands of the Treasurer by the time above designated. Within the first six months of next year, it will be important to receive the second thousand dollars, which you will remember, would be necessary to complete the building. You see, my dear brother, that I do as you bade me, "go ahead," trusting that He, who has thus far prospered our enterprise, will give to His servants at home, not only a hearty desire, but also lead them to furnish the means which we need to accomplish the object at which we aim. It gives me much pleasure to inform you that, through God's mercy, the missionaries who accompanied me (except Miss Colquhoun, who has not yet had the fever,) have passed comfortably through their acclimation, and Rev. Mr. Horne is located now at Rocktown, as successor to Mr. Hening. Our missionary operations proceed in the usual routine of daily preaching and teaching in the boarding-schools and amongst the heathen in their villages. The congregations continue as good as in former years, and we are in the cheering hope of gathering out in God's own good time a people unto His name. Our every day experience is occasionally varied by a wedding or such like unusual occurrences. Last night, Gray Gilliat was united in wedlock to Miss Helen Morton, both late members of our boarding-schools. The mission premises during the earlier part of the day exhibited quite a civilized and animated appearance. The young men were dressed in their best attire, fur-hats, cloth coats, shoes and boots, the men imitating them according to their means, while the girls added to their best dresses a profusion of flowers from our garden, about their heads and necks. At half-

past six o'clock, P. M., (early candle-light with us) the bridegroom and bride, (the latter dressed in white, of course, and if you can conceive it, looking quite beautiful,) assembled in the school-house, with bridesmaid and groomsman, members of the mission family, villagers, and scholars, to the number of something like one hundred. The regular English marriage service was read by Rev. Mr. Hoffman, the bride and groom repeating their part most distinctly and properly. The service over, the groom escorted the bride to their house, accompanied by a large party, who participated in an abundant repast prepared for the occasion.—Amongst the attendants were the father, mother, and patriarch of the groom; to these, the contrast of the Christian marriage, with the native custom of taking a wife, must have been striking. According to this, the little girl sought as a wife is taken when quite young to the family of the young man whom she is to marry, and at a suitable age becomes his wife, without any ceremony.

The number of houses in the native village near the mission premises is ten, built in American style, while three others are in process of erection. In the village is also a blacksmith's shop, carpenter's shop and printing-office. In the last is published, monthly, the little paper, a copy of which is herewith sent. Its printers are both natives, N. Sayre Harris, and William N. Kinckle. The paper, it is hoped, will help to wake up the dormant minds of the natives, and be an interesting medium of communication between the Mission and the Sabbath-schools in the United States. The price will be fifty cents per annum. If it strikes you favorably, see if you can get some subscriptions in your Sabbath-schools, sending them to the Treasurer of Foreign Committee of Board of Missions, for "The Cavalla Messenger."

Yours very truly in Christ,

JNO. PAYNE.

## China.

JOURNAL OF REV. E. W. SYLE.

BISHOP Boone has passed over to us the following passages of Mr. E. W. Syle's journal, received by last overland mail.

### *Meeting for prayer.*

Monday, Nov. 1st, 1852.—According to a new arrangement recently adopted,

the hour of holding the mission meeting for prayer was ten in the forenoon, instead of seven in the evening, as heretofore. This change has been made for the purpose of giving increased importance to the occasion; and I believe we realized this morning the advantage of devoting some of the best and freshest hours of the day to the work of prayer and meditation on the great work to which we are called. The meeting was held at Mr. Culbertson's house, and was conducted by him. His address "on the Success of Modern Missions," was well calculated to encourage our hearts to hopeful labor.

### *A new Temple.*

3rd.—I was told to-day that the wine-shop-keepers in this city were going to build a temple to be dedicated to the inventor of wine, the patron of their trade.

He is reputed to have been a man of the *Chow* dynasty, and to have been sent to the infernal regions for the sin of causing the waste of so much good grain as is spoiled in making wine. The story goes on to say, that he might be liberated from his place of punishment if only *one* day should pass without the consumption of any wine all over the world. It seems no small incongruity to be honoring a man on account of the very thing for which he is under punishment.

### *Return of Missionaries.*

Mr. Jenkins (of the Episcopal Methodist Board, South) set sail, with all his family, in the "Kate Hayes," of Providence, to-day. The dangerous illness of Mrs. Jenkins, who could hardly bear the fatigue of being brought on board, was the chief cause of their return to the United States. Every year's experience adds to the evidence that this climate—or rather, confinement to this one place—is very trying to the health of foreigners, especially of females.

### *Bible Class—Studying Theology.*

4th.—Discussing Acts xvi, 16, in the Bible-class this evening, it was evident that demoniacal possessions do occur here at the present time.

5th, Friday.—My chief attention on the week days, at the Church, is given to carrying *Soodong* on with his studies. Many an interesting hour do we spend together

on the Wednesday or Friday mornings, when I go into the city regularly. On Chi devolves the Bible-class for the baptized, and the instruction of such few candidates as are now on the list; and it is with no little reluctance that I resign to him these duties, for in the discharge of them I have enjoyed some of the happiest seasons of my life.

The Bible-class at the school-house, (of which Chi is himself a member,) I still retain; and here, also, I am often favored with many new and refreshing views of the depth and richness of the Holy Scriptures.

6th.—Mr. Keith and myself walked out into the country to the eastward of us, to see what had become of the case of an opium-smoker, to whom I had been administering remedies prescribed by Dr. Lockhart. The man himself was not at home, but the women told us he was really cured; and we suspect that *they* deserve the chief credit, for (unless appearances deceived us very much) they had kept guard over him during the process of cure, not permitting him to leave the house, lest he should find his way to the opium-shop, and all the pains that had been taken with him should go for nothing: a somewhat curious exhibition this, of the operation of female influence.

7th, Sunday.—After the school-chapel service, I accompanied Mr. Nelson to *Wong-Ka-Mo-dur*, where I preached again. At the conclusion of my discourse, a man came near and asked me to give him some explanation of Chaos! We went up stairs together and conversed for some time; and then he accompanied us to the Church where Chi preached. Chaos seems to be the great stopping-place in the speculations of those I have met with; very seldom do their thoughts seem to go back of this, and it evidently impresses their minds when they are told that before earth or heaven a Chaos existed, Jehovah was "God from everlasting."

### *A painful Embarkation.*

9th. — An event, unprecedented, I imagine, in the history of Missions, occurred to-day. Only a few weeks since the Rev. Mr. Byers, with his wife, arrived to reinforce the Mission of the Presbyterian Board at this place. In a short time the tendency to consumption became so marked in him, and the pro-

gress of the disease so rapid, that his only hope of recovery was considered to be his going to sea *immediately*—without the least delay. At the same time his wife was expecting her confinement every day. What was to be done? The same ship which brought them out, the “Nes-torian,” was just ready for sea. Dr. Burton of the Baptist Mission (also disabled by sickness) had taken passage, and it was resolved that Mr. and Mrs. Byers—both equally to be pitied—should return in the ship which brought them. Considering the trouble and commotion attending the preparations for a voyage of three or four months, to be made under such circumstances, it was not surprising that the birth of the infant took place yesterday; while it is almost incredible that *to-day* both child and mother were carried—first in sedans, about two miles, and then in a boat twelve miles more—on board the ship which had dropped down the river. By the last accounts all seemed to be doing well—almost a miracle! Who can help recalling our Lord’s words in Matt. xxiv., 19.

#### *Missionary Trials.*

11th.—Another specimen of missionary trials, somewhat different from those kinds which interest friends at home, because of the romance connected with them. Mrs. Syle had been summoned to the sick bed of one of our friends, and had taken the baby with her, leaving me to give an eye to the other, Walter, during her absence. While I was sitting at dinner, I heard my little boy talking, out on the back verandah, with the woman who looks after him, and I thought I recognized some odious language used with great frequency by the Chinese when reviling each other. It seemed to me at first that I must be mistaken; but I soon heard it a second and a third time, without any doubt. My little darling, only between two and three years old, had learned, and was repeating, to the amusement of the servants, such expressions as cannot be heard without making one feel defiled—vile and indecent in the extreme. I ran out, and caught my little fellow up in my arms, and carried him away to another place where I might wait awhile till my aching, throbbing heart should get stilled a little before I returned to speak to any one, and as I

looked upon his sweet rosy lips and clear unconscious eyes as if to see whether he knew what he had been saying, the child was almost frightened, and well he might be, for never was I—never had I reason to be—so much terrified myself as when I thus discovered that the demon of uncleanness was attempting to pollute the mind of my poor boy; and he not three years old yet! It was some time before I could attain calmness enough to go without bitterness and fierceness and tell the woman that she must leave the house and my service immediately. So habituated are they to this kind of vileness that neither she nor the other servants could tell what I was so grieved and indignant about; it was with difficulty I made her believe that she must go *at once*. And oh! the sad and sickening heart-ache with which I undressed my little darling and put him to bed myself! He seemed to know that something troubled me very deeply, for he was as quiet as a little lamb, and burst out into some of those joyous sallies which mark our usual play together every day after dinner. Indeed it was one of the saddest evenings of all my life, and many and earnest were the prayers that God would deliver “my darling from the power of the lion,” with which my burdened heart strove to relieve itself.

Such things as *these* it is which constitute a missionary’s greatest trial. The abounding, overflowing wickedness—heathenish, beastly wickedness—which makes itself felt more and more the longer you live “where Satan’s seat is;” which not only exhibits itself and makes itself heard every hour of every day, to yourself, but finds its way into your children’s nursery, and causes them to get by heart a very catechism of iniquity.

#### *Aid rendered by a Native Ministry.*

12th.—After performing the unaccustomed duty of washing and dressing little Wattie myself, and left him at Miss Jones’, I went into the city and spent the morning in instructing Soodong, and part of the afternoon with the Bible class.

A message came from the country that *Tsur-Seen-Sang* (the old teacher whom the bishop baptized) was very sick, not likely to live long. *Chi*, accompanied by *He-ting*, went off in a boat to pay the dying man a visit of comfort and instruc-

tion. This is a duty which a foreigner could not, without much embarrassment, attempt to perform in the present circumstances of the country. Our young deacon's services are very valuable at such times, and much supplication should be offered on his behalf for Divine guidance and blessing.

15th, Sunday.—During my sermon at the Church this afternoon, a man rose up and asked—"Has the true God any name?" What it was in the man's mind which prompted the question, I do not know; perhaps the fact that he had heard us use the names, "God," "True God," "Heavenly Father;" and he has probably heard a certain school of missionaries here discourse about "The Supreme Ruler (*Shan Te*), "The Heavenly Ruler (*T'ên Te*), "*Aloho*" (transfer of *Elohim*), "The Lord of Heaven (*T'ên Chu*); for by all these names, or titles rather, has He who is "God over all, blessed for ever," been spoken of to the people of this place, very much to the bewildering of their understandings.

19th.—The seventh anniversary of my arrival at Shanghai, I spent the morning with *Soodong*, who is dependent on me for assistance in his studies as a candidate for the diaconate. His not being able to use English books is a great disadvantage; especially at this time, when nothing like theological text books have been prepared in Chinese. Here is a department for the labors of one who could give his mind to it, and is ambitious of doing good of a permanent kind and upon a large scale.

#### *A Murder.*

I found every one's mind full of a murder recently committed in a street quite near to the Church. A young man had killed a woman and a man—the woman was one with whom he had been living as her paramour, and the man was a poor old wood-carrier with whom she had taken up recently, after a quarrel between herself and the youth.

I listened to the names of the several parties, and thought one of them sounded familiar to me. On turning back to an old list of applicants for instruction, I found that the murderer himself had been among the number. A few minutes reflection brought back to my mind the particulars of his case, which had been a striking one.

I remember that he had seemed to

have a more troubled conscience than it was common to meet with, and that when I questioned him as to his sins, he acknowledged that he had been guilty of buying people's children, for what purpose I did not need to ask.

That he should have come to me at all seemed strange; and the desire he exhibited to get free from his evil mode of life induced me to go out of my usual course, and to see if I could not find him some honest employment. As he told me he had learned the trade of a shoemaker, I told him I would order a few pairs of him (intending them for our poor communicants)—that if he worked well, I would see what more could be done for him.

The next thing I hear is, that he has committed this atrocious murder, and that the quarrel which led to it was because the woman to whom he had attached himself, (or rather who had retained him—for such is said to be the most common case here) would not let him have money enough to gamble with.

I am told that he went immediately to the magistrate's office and surrendered himself, giving up, at the same time, his blood-stained knife.

21st.—The people still full of excitement about the recent murder. It is supposed the youth will get off easily, because, 1st, it was a case of adultery; and 2nd, no one of the murdered parties' relatives comes forward to prosecute him.

He confesses the crime, but does not implicate any one else: says he stole the butcher's knife with which he committed the murders. He has been scourged to extort confessions, and now lies in prison. An inquest was held on the bodies, and a report—of some sort or other—sent up to the higher officers at *Soochow*. Very probably the matter will end here, and he will, at some future day, get out of prison quietly by means of a bribe, or "fee."

28th, Sunday.—Preached at the school-chapel. In the afternoon, at *Wong-Ka-Mo-Dur*. Mr. Nelson and I both preached, though the weather being wet, our hearers were not many beyond the boys and teachers of the two day-schools.

At Christ Church, in the afternoon, I preached on a subject which is always one of interest to the Chinese—the Christian Sabbath.

29th.—Miss Fay being confined to her chamber, has engaged a female teacher—a woman who reads well, and whose history (if what we have heard be correct)

is quite an interesting one. In childhood, given by her parents to be brought up as a Buddhist nun; liberated some ten years ago when the magistrate of this place issued a proclamation, requiring monks and nuns to return to their families and pursue useful and creditable occupations; subsequently married, and now, to all appearance, a steady, well-behaved, respectable woman.

REPORT OF REV. R. NELSON, TO THE MISSIONARY BISHOP.

*Services—Mission-Schools of Mr. Nelson—Gospel, Shanghai Dialect—preaching in Public.*

SHANGHAI, Dec. 23rd, 1852.

MY DEAR BISHOP,—

In giving you a report of the last quarter of this, my first year, in China, I would thank God and take courage for the measure of health and strength enjoyed by me and my family since our arrival here, and that some tangible progress, however small, has been made in the work of preparation for proper missionary duty. It is certainly a source of comfort and pleasure, to be able to speak even a few sentences expressing some of the blessed truths of the gospel, so as to be understood by those around us here who have been nurtured up in ignorance, idolatry and superstition.

At Wong-Ka-Mo-Dur, services have been regularly held every Sunday since the seventeenth of October, Mr. Syle, or Chai, generally preaching, and the congregation being very good. My two little schools amounting to twenty-five or thirty children, with their teachers, form the only regular part of the congregation; most of those join in the use of the confession, Lord's Prayer, and Creed. One of the schools being in the same house which we use as a chapel, and where I go to meet my teacher, it is very easy to take a short time of almost every day that I am there to catechise the children, or try and give them some instruction in Christian truth. So far, I have used the Catechism on the Creed in the Shanghai dialect and St. Matthew's gospel, in the same—a few chapters of which we have gone through, taking a few verses at a time, and endeavoring to have them well understood. The children seem quite interested in both these exercises, the

catechism and the gospel, and have become quite familiar with them as far as we have gone. There is a regular attendance at this school of fifteen to eighteen boys. The other school, situated near the Chinese military parade ground, contains twelve or thirteen children, who having begun some time after the others, and not being so convenient to me, their progress is necessarily small as yet.

The books in the Shanghai dialect are undoubtedly a great help, both to me in teaching and to the children in learning. The boys in the Wong-Ka-Mo-Dur school who could read somewhat—when I had begun St. Matthew with them—were very anxious to get each a copy of it, saying, that they wished to take them home and read them there. This idea I sought to encourage, but, of course, cannot say how much they have read in this way. It is, at any rate, a cheering thought, that some of these children instructed in the truth of the gospel, may become lights in their dwellings, and, by the grace of God, shine brightly in their heathen homes.

For several weeks past, I have assisted Chai in the morning service at the Church in the city; he having had charge of that service regularly every Sunday since you left.

Last Sunday, in the afternoon, he went with me to preach at Wong-Ka-Mo-Dur; and passing by the parade ground, where there had been an execution the evening before, we saw a crowd in a high state of pleasurable excitement around the criminal's body, which was still left there. Thinking that a fit occasion to try and direct their minds to Him who died the just for the unjust, I commenced speaking from the steps of an old temple there, and the crowd readily came around me and listened attentively for awhile, until some one proposed to ask me for an explanation of the earthquake which had been felt a few nights before. This passed quickly from one to another, until one near me asked the question in behalf of the rest. On this new subject my Chinese vocabulary was soon exhausted, and the attention of the people being distracted, I thought it was as well to go on to my school, where, besides my two sets of boys, a number of others came in and heard Chai deliver his message.

I hope the time is not very far off when I may be able to keep up this service, so

as to leave the rest of our force to be expended elsewhere.

Yours, very sincerely,

ROBERT NELSON.

REPORT OF REV. C. KEITH TO THE MISSIONARY BISHOP.

*Duties and Studies—Details of a School Visitation.*

SHANGHAI, December 22, 1852.

MY DEAR BISHOP,—

Since my last report, I have continued to hold evening prayers with the boys as formerly, and have finished the Book of Judges in course. Chi has finished his recitations with me in Pearson on the Creed, and is now engaged in reviewing it by himself. I have read service every Sunday morning in the school chapel, and have twice assisted Mr. Syle in administering the communion. I have also catechised the boys every Sunday afternoon. In addition to these duties, I have, at Mr. Point's request, taught three hours a day in the school, for the last month. I am not able to report, as I had hoped, the commencement of my labors in the way of preaching, but hope to begin very soon.

The day-school at Le Oong k'u, under my charge, has not recovered from its dispersion last summer, but is doing rather better than a month or two ago. It may be interesting to some at home to record the results of a visitation which Messrs. Syle and Nelson and myself, made to all the schools under our charge, about a fortnight since. We gave no intimation beforehand to the teachers or scholars, as one of our objects was to take them in their ordinary state of preparation and instruction.

No. 1.—Under Mr. Nelson's eye, and in the house with him at Wong-Ka-Mo-Dur, we visited first. This school was opened in the middle of September, and the boys have been taught no Christian books except those in the Shanghai dialect. There were twenty boys on the list, but only sixteen present when we arrived. They seemed to be familiar with the first three chapters of St. Matthew, and with six or seven pages of the Catechism, and to understand the meaning very well. Upon being questioned, they gave intelligent answers to almost every question, and seemed to be interested in the exercise. Most of them could repeat

the Lord's prayer, Creed and Confession.

No. 2.—Outside the little south gate, is a school very lately begun, under Mr. Nelson's eye. All the pupils were in attendance, but they had been studying so short a time that we made no examination.

No. 3.—Chi's school, inside the great south gate, has been in operation about two years. There were on the list fourteen boys, all of whom were present, except one who was sick. These boys had not been taught in the dialect at all, until lately, when a few of the larger ones have begun to read St. Matthew. The elder boys answered readily, and seemed to understand the meaning of what they said; but the smaller ones, while they recited the words, could give no account of the meaning.

No. 4.—Near the Church, and under Mr. Syle's inspection, on the list were sixteen boys, of whom twelve were present. They had not been taught at all in the dialect, and although they repeated the words of the Catechism quite well, seemed to have scarcely any idea of the meaning. Of the same date with Chi's.

No. 5.—School at Law-Zak, under Mr. Points' care. The teacher had gone off to the city, and we found only seven or eight boys in the school-room, whom we did not examine.

No. 6.—The next morning we went to visit the remaining schools near us. The day was very cold, and quite thick ice had formed in the night. We found no scholars at either school when we first went, about half-past nine. About ten we tried again, and found Miss Jones' little girls all in attendance. This is the only day-school for girls that has been established, and this has been in operation since the beginning of the Chinese year. It was quite a pleasure to witness the promptness and apparent intelligence of their answers. They have been taught in St. Matthew's gospel, of which the most advanced have read nearly half, and in the book Catechism, but with constant and repeated explanations of the meaning. They showed an admirable acquaintance with all they had studied.

No. 7.—After this we visited again my school at Le Oong k'u, and found five boys out of twenty-three on the list. They have studied the book Catechism until very lately, and had not much ac-

quaintance with the little they had learned of the dialect Catechism. This, of course, cannot be considered as anything like a fair examination of these schools, in many points; but we came unanimously to one conclusion, and that was, that the most rapid and efficient way of giving the children in our day-schools a knowledge of Christianity, was to teach them from books in the dialect, and that instructions in other books was of no present use to the younger children, unless they were so much and so often explained, as to make the instruction virtually in the dialect.

Wishing you all blessings from our Heavenly Father, during your absence from us, I remain

Yours affectionately in the  
Gospel of Christ,

CLEVELAND KEITH.

*Rt. Rev. Wm. J. Boone, D. D.*

REPORT OF MR. J. T. POINTS, SUPERINTENDENT OF THE SCHOOLS AND A CANDIDATE FOR HOLY ORDERS, TO THE MIS-  
SIONARY BISHOP.

SHANGHAI, Dec., 1852.

MY DEAR BISHOP—It is drawing near the close of the first period of three months since your departure from us, and I must, therefore, prepare myself to send you, by this mail, tidings of the school which you founded and nursed up, and in which I know you to feel such a lively interest. I shall not, however, make this communication a mere report of the events of the past quarter. This month will complete the first year which I have spent in the charge of the school; and at the end of this period, it will, I trust, be neither unprofitable to me, nor uninteresting to you, to review the past year, and see what changes have taken place in the school, and what fruits, if any, may be seen of our labors.

I will begin, then, by a mere statistical account of the number of scholars during the year, the manner in which they were allotted into the different classes, and the changes which the numbers of each class have undergone. At the Chinese New-Year, when I began to take my share of the work of daily instruction, the boys were 50 in number; these were divided into three classes: the first consisting of 16, the oldest or most advanced in the

school, I took under my own charge, and have since been instructing them daily. During the first three months, I was oftentimes a little dispirited by the difficulty which I found in bringing the boys into the habits of order and industry; this difficulty was so great as to compel me to resort to a very rigorous course of discipline, so that that the number of my class was soon diminished to 11, on account of the dismissal of one boy and the running off of four others. The second class was composed of 17 boys who had been here between two and three years, and had, therefore, made a little progress in studying English; the care of instructing these was taken by Miss Fay. Of those who then composed this class, one was dismissed, two have lately run off, and one has since the summer vacation been kept at home, by a severe sickness, which, I fear, is about to terminate in a consumption; there are, therefore, now left of them 13.

The remaining boys, numbering then 21, were all small, and had been in the school less than two years; some of them only a few weeks; these were placed under the charge of Miss Tenney, she being then the only one of us three, who could get along understandingly with the little ones who knew no English. To her was also given the charge of such new comers as should be admitted into the school on trial until the 1st of September, so that the number of her class rose sometimes as high as to 26, and again would be brought down by the unavoidable necessity of sending away some of the new comers (and also some of the abovementioned 21) on account of their great stupidity or incorrigibly filthy habits. Therefore it is, that her class now numbers 21, as in January last, although eight of that number were taken in the school between January and September.

This arrangement of the classes was adhered to until June, when sickness prevented Miss Fay from continuing to teach her class. As we were then in hopes of seeing her soon again able to labor with us, it was thought that without great detriment to the boys, her place in the schoolroom might temporarily be supplied by Sin Kway, who is the best-behaved, most trustworthy, and one of the farthest advanced of my class. As Miss Fay's illness, however, continued without much prospect of improvement, it was after two months not deemed advisable to

keep Sin Kway any longer from his studies; Miss Tenney and I, therefore, tried to divide the whole labor between us. In order to do this, I added to my eleven boys, six (two of whom have since eloped) of Miss Fay's boys, giving the rest to Miss Tenney, and making the largest of my class take turns in helping her to instruct the smallest ones. This method was not long found to work well, as it gave both of us more to do than was profitable either for ourselves or the boys. Since your departure we have, therefore, availed ourselves of Mr. Keith's willingness to give us his assistance, and have made a few consequent changes in the plan of teaching. The 1st class consists, now, of 15 boys, whom I instruct during the first half of the morning, and Mr. Keith during the first half of the afternoon. The 2nd class and the fourth class study and recite together; the 2nd consisting of the nine boys left of Miss Fay's former class, and the fourth consisting of six boys who have been received since the 1st of Sept., and to whom will be added any who may be admitted before Sept. 1855. These two classes I take charge of during the first and Mr. Keith during the latter half of the afternoon. The third class of twenty-one small boys is instructed every morning by Miss Tenney.

The domestic duties of the school are, as before, as nearly as possible equally divided between the two ladies; Miss Tenney having her own twenty-one, and five of my larger boys, on her side of the house, of whom she has the entire management; the rest of the boys are all under Miss Fay's charge, I giving her what assistance I can, in anything that her strength may not allow her to attend to.

I next shall speak of the progress of the boys in their studies, so far as I have had the opportunity of marking that progress. I commence with my own class, which, as it now exists, may be considered as composed of four sections. The first consisting of four boys, and the second of three boys, have been carrying on the same studies, but not with the same rapidity. They have both, however, gone through a small work on Natural Philosophy, one on Geography, and one on English Grammar, and are now well advanced in one on Astronomy; besides which, they have gone through the principal chapters of Arithmetic, four or five books of Geometry, and made very good

progress in Algebra. I cannot go on without remarking upon the facility with which they seem to get on in the latter department, for I think that their progress therein would do credit to boys in our schools at home. This symbolic language seems more allied to their own mode of learning, than anything else to which we make them devote themselves, so that they take quicker hold of it. It seems to them so natural to express by one character, what we would express by a long phrase. These two classes are now able to resolve almost any problems in equations of the first and second degrees.

The other two sections of my class are pursuing studies more elementary, and being boys of much less intellect than the others, get on more slowly, and are much more troublesome to instruct. Still, the marks of improvement in them are very evident; at any rate, I think I have gained one great point with them, by training them, in that which a Chinese school-boy always will find it hard to do; namely, to think and reason in some measure for themselves. That object once attained, I think we may hope for an arithmetical, if not a geometrical, ratio of improvement in them. As for the rest of the children, I think it hardly worth while to go through a narration of their present and past studies. They are just about what any one would imagine children to be, who had been to school for so short a time.

We feel here very much the great want of such books as would be at all suited to these children; what suits children at home, will be oftentimes wholly unfit for them; so that having this difficulty to contend with, it requires indeed a large amount of patient labor to carry them through that which might otherwise have been an easy task. It is, however, with much pleasure that I often look around upon those who now compose the little flock, in anticipation of the time when they shall be the first class; the bright intelligent faces of many of them seem to promise me that I shall find the task of instructing them an easy one, in comparison with the labor which I now have to bestow on some of their seniors.

Although it has not been my happiness during this my first year here, to see any of those of whom I have had the care, openly avow themselves believers in, and followers after Christ, still I think I may safely report a decided improvement in

the general deportment of most of the larger boys, and an increased interest in the study of those holy things which it is our especial object to teach them. One scholar only (Ny Hong Niok) was baptized by you on last Whitsuntide; but he had been for some time before my arrival a candidate for baptism. I think, however, that I can trace among others of the older boys, such workings of the Holy Spirit as will, I hope, soon cause them to seek Him who alone is able to save. Of the two Canton boys, the younger one (Kwun Nin) has been remarkably attentive to all the religious instruction given to him, and I am anxiously and hopefully looking forward to seeing him make an open profession of faith in Christ. His brother, though he has during the whole year been very heedless and unmanageable, has lately, of his own accord, expressed to me his sorrow for his past misconduct, and his desire to amend; believing him to be in earnest, I cannot but hope soon to see in him the evidences of a change of heart.

Yang Sin Kwai, who was baptized nearly three years ago, continues to give us much ground for confidence in the sincerity of his professions, and renders me much assistance in the school, both by the force of his good example and by relieving me of many troubles in some little duties which I entrust to him.

There is one great desideratum in a school of this kind, which, could it be once supplied, would relieve those who are in charge of a great part of the care and anxiety which now must often weigh heavily upon them. I allude to the want of Christian Chinese teachers; sound, trust-worthy men, into whose hands we may safely entrust the children without the necessity of constant watching lest their charge be neglected, or be inoculated with those heathenish notions, from which we use so much care to keep them clear. This want, which is felt daily more and more, increases the earnestness with which we now hope for and pray for those boys who are under instruction, that by Divine assistance, we may be enabled to make of them well-educated Christian men, who may, in after years, supply that want now so much felt, and aid us in the work of instructing those who shall succeed them in the school.

One circumstance in connection with the school, which I take pleasure in reporting, is the good repute in which it

begins to be held among the Chinese. Many of their prejudices, and their odd and silly notions with regard to it, and our motives in gathering children into it, seem to be removed, so that, at present, the chief objection I hear urged against it, is the length of the term for which we require the children to be bound, and even this objection is much more easily overcome in their minds than heretofore. Had we a sufficiently strong corps of teachers, I have very little doubt that we could, without much trouble, greatly enlarge the number of scholars.

After a careful review of all the events of the past year, which bear in any way upon our school operations, although there have been many very discouraging circumstances, though the end of the year finds much unfinished, or, perhaps, even scarcely commenced, which, at the beginning, we had trusted to see ere this completed; yet there have been evidences given us that the Lord has worked with us, and if he be with us, what need we wish for more? It would be enough for us that he has promised to bless the work in which we are engaged. This promise should, and I trust would uphold us under any discouragements which might befall us. But the Lord has given us here more than this; it has pleased him to encourage us to renewed exertions, by allowing us to see in part the fulfilment of that promise; he has been pleased to water and cause to spring up some of that seed, which, at his command, we have been sowing in this barren soil.

I cannot close, without adding a few words, to express with what anxiety I am hoping soon to hear of the prospect of an accession to our missionary band. Sickness has already thinned our numbers, and is threatening soon to take away others of our companions, thereby rendering still weaker a force already unequal to the immense work before us. Thanks to Mr. Keith's kind assistance, we are at present able to give the boys all the attention which is absolutely needful; but the time is fast approaching when there will be pressing upon him other duties of as great importance, and more properly falling to his share of the missionary work. In that case, what is to be done? If the aid for which we call so loudly to our Christian friends at home be still withheld from us, there seems then to be no alternative left to us but to narrow the circle of our labors, lest by attempting to carry

out a scale beyond our strength, we succeed in doing nothing as it should be. I trust it may not come to this; it would be a hard trial to me to have to give up any of those now under my charge, for want of the proper means of attending to them; and almost as loth would I be to shut the door upon any, of the many whom the increasing good report of the school is likely to gather into our fold; it would seem hard to deny to them what we have come so far to bestow upon them. But unless help is soon sent us from home, our sphere of operations will have to be lessened in some way or other; and as the need at present most felt is of persons to aid in the schools attached to our mission, I fear that any such narrowing of our bounds must first be felt in those schools. May it please God to raise up many who shall feel such a love for him and his cause, that they will gladly answer the call which now comes to them from the far-distant shores of benighted China, and hasten to the field where their aid is so much needed.

As I am sure that though you are far away from us, yet your heart is often with us and the cause in which we labor, it would be useless for me to beg of you to bear in mind our great want of help. I need, therefore, only add my daily prayers that the Divine blessing will attend you in all things, especially in your efforts in behalf of our mission; and may you be speedily restored to us, to give us that aid which is afforded in a large measure by your presence, even when bodily infirmity forbids your taking upon you the more laborious parts of the missionary work.

Ever your attached young friend,

JOHN T. POINTS.

P. S.—Since writing the above, Mr. Syle and I have visited the little boy whom I mentioned in the third page as being sick; finding him much better, I have brought him back to school, so that our whole number is now fifty-two.

## MISCELLANEOUS.

THE following contains so much information of a kind desirable for those proposing to go out as Missionaries to Africa, and is otherwise of so much general interest, that we publish it entire.

### Information about going to Liberia.

For the information of all persons who may contemplate emigrating to Liberia, we have prepared the following statement of facts; exhibiting, in a condensed form, the most important subjects in reference to which, we presume, information may be desired:

#### *Time of sending Expeditions.*

Hereafter, it is our intention to send a vessel from Baltimore regularly on the first of May and the first of November, of each year; and from Savannah and New-Orleans at such times as there are persons enough ready to emigrate to justify the necessary expenditure, of which we will give timely notice. And if circumstances should require it, we will fit out other expeditions from those cities, or from any of the northern ports, so as

to accommodate, as far as it is in our power, all persons who may wish to emigrate. We cannot, however, promise to send an expedition at any particular time, (except the two from Baltimore,) unless we can have the assurance of a sufficient number of emigrants to justify us in incurring the expense of chartering and fitting out a vessel. It is important, therefore, that applicants for emigration should give us early notice of their desire to go to Liberia, and of the time when they will be ready.

#### *Length of the Voyage.*

The length of the voyage from Baltimore or Savannah is from thirty to forty days; the average is about thirty-five days. From New-Orleans it is ten to fifteen days longer.

#### *Accommodations on Board.*

Emigrant vessels are always fitted up expressly for the comfortable accommodation of the emigrants; and abundance of good provisions is always put on board, of which the master of the vessel has

the charge, with instructions to furnish the emigrants with everything necessary to their health and comfort.

*Amount of Baggage, etc., allowed to each adult Emigrant free of charge for transportation.*

Our rule is to allow each adult emigrant the bulk of two barrels, or ten cubic feet, in addition to bed and bedding necessary for the voyage, which latter it is expected, of course, they will furnish themselves. A proportional allowance for children. It is expected that those who wish to take bulky articles of furniture, and boxes of goods, will pay freight on them at the rate of one dollar and fifty cents a barrel.

*What Emigrants should take with them.*

1. *Clothing.*—Every emigrant ought to be well supplied with clothing, previous to leaving home, both for winter and summer, similar to what he needs in this country. Though there is no winter in Liberia, yet, during at least one-half of the year, warm clothing is necessary to comfort and the preservation of health.

2. *Mechanical tools.*—Those emigrants who are mechanics ought to carry with them the tools of their trade. Indeed, all emigrants ought to have the common tools used in carpenter's work, such as an axe, hatchet, handsaw, auger, &c.

3. *Agricultural implements.*—Every emigrant, whether a mechanic or a farmer, ought to be supplied with the ordinary gardening implements, such as hoes, spades, rakes, &c. As the soil of Liberia is much more easily broken up for planting than that of this country, the larger agricultural implements, as ploughs, harrows, &c., are not absolutely necessary to farming operations, though they are advantageous in carrying on these operations on a large scale.

4. *Cooking utensils and table furniture.*—As every family is expected to keep house, they ought to have a supply of necessary cooking utensils and table furniture.

5. *Household furniture.*—In consequence of the space occupied in the vessel by chairs, tables, bedsteads, and other large articles of furniture, it is generally very inconvenient for such things to be taken. Consequently, though we are disposed to accommodate emigrants in every way in our power, we cannot encourage them to expect to take such arti-

cles. In view of the want of room in the vessel to pack them securely, and consequently of the risk of their being broken or damaged during the voyage, as well as the cost of transportation, and the greater comfort of the emigrants on board, when the vessel is not thus crowded, we would advise applicants for emigration to dispose of such articles of furniture previous to the time of sailing. In emigrating to a distant country, they must expect to put up with some inconvenience at first—must not expect to commence housekeeping in Liberia just where they left off in this country. All these articles can be purchased there in style and quality not much inferior to the best in this country, at the cost of about fifty per cent. (frequently less) advance on the price of similar articles in the United States.

6. *Additional articles.*—Those who can afford it, would do well to take with them a keg or two of nails for shingling, &c.; also some common cotton goods, bleached and brown shirting, calico, handkerchiefs, (fancy patterns,) and various kinds of cheap stuff for pantaloons and coats or jackets, and other necessary articles of wearing apparel; also some money, (gold or silver.) These will be useful to them in erecting their houses and paying for any labor they may need. All these articles can be purchased in Liberia; but as they generally cost more there than in this country, and as the expense of transportation is not much, it would be well for those who can afford it to furnish themselves with a small supply of such articles. To these might be added a barrel or two of salted provisions, in case, on inquiry at the place of embarkation, (where they can be purchased,) it is found that they can be carried. Emigrants should always carry with them a variety of good garden seed, sealed up in vials or bottles, or wrapped in paper, and packed in saw-dust, to prevent injury during the voyage.

#### *Expense of Emigration.*

The actual expense incurred in the transportation of emigrants to Liberia, may be set down at the average of \$30 for adults, and \$15 for children under twelve years, which, added to the average cost of subsistence during the first six months after their arrival—say \$50 for adults, and \$25 for children—makes \$80 for the former, and \$40 for the latter, or a general average of \$60. The average

of \$50, as previously stated, has been found by experience to be insufficient to meet all the various expenses necessarily incurred. This average of \$60 we expect to receive from those persons who are fully able to pay their own way. The Society, however, will not refuse to send any who are unable to pay, in part or in whole, the necessary expense of transportation and support; but will give a free passage to all who are not able to pay for themselves, and will aid them in supporting themselves, during the first six months after their arrival, by furnishing them with provisions and medical attendance when necessary, and providing them houses to live in; thus taking care of them a sufficient length of time to enable them to make arrangements to take care of themselves.

#### *Acclimating Fever.*

On this point, we quote from Dr. Lugeneel's Sketches of Liberia, in which may be found a full account of the diseases of Liberia:

"The physical system of every individual who removes from a temperate to a tropical climate must undergo some change—must experience some process of acclimation, which may, or may not, be attended with much fever, according to circumstances, to the constitutional peculiarities of the individual, his previous habits of life, the state of his mind with respect to calmness and patience, or irritability and disquietude; together with other imaginable circumstances. Some persons, in passing through the process of acclimation, have very little, if any fever, and are not at all interrupted in their daily avocations by sickness during the acclimating process. Others are not so highly favoured, and some die during the first few months of their residence in Liberia, not always in consequence of the violence of the fever, but frequently in consequence of not exercising the necessary precautions in the preservation of health; such as proper attention to their habits, diet, and clothing; to the extent of exposure to the heat of the day, as well as to the damp and chilling night air; and especially to the avoidance of all sources of mental inquietude. In some cases, the physical system becomes sufficiently adapted to the climate to resist the surrounding deleterious influences in two or three months. In other cases, a year or more elapses before this desirable point is reached; the individual in the mean

time being subject to occasional attacks of chills, followed, of course, by more or less fever."

Once safely through the acclimating process, the individual may, by the exercise of such prudence as common sense would dictate, enjoy as good health as in most parts of the United States. In reference to this, we again quote from Dr. Lugeneel's Sketches:

"The majority of colored immigrants, who have sufficient prudence to use such means for the preservation of their health as an enlightened judgment would dictate, usually enjoy as good health, after the first year of their residence in Liberia, as they formerly enjoyed in the United States. In some cases, indeed, the state of the health of immigrants is decidedly improved by the change of residence from America to Africa. The large majority of cases of sickness that came under my observation, among those persons who had resided a year or more in Liberia, was in indolent, and consequently indigent, persons, whose imprudence was commensurate with their improvidence. Indeed, in view of the heedlessness, carelessness, and indolence of some persons, who were scarcely ever sick, I was astonished at their continued exemption from disease."

We may here add, that emigrants are always furnished with necessary medical attendance, by competent physicians in the employ of the Society; and that it is important to pay strict attention to the advice and directions of their attending physician.

#### *Quantity of Land given to Emigrants.*

By the laws of Liberia, each emigrant, on his arrival, receives *five acres* of good land, or, if he prefers it, a town lot. If he is the head of a family, the quantity of land is increased according to the number of his family, not exceeding ten acres. This allowance may seem small; but in consequence of the great productiveness of the soil, it is abundantly sufficient for the comfortable and independent subsistence of all who will properly cultivate it. Any person who desires a greater quantity can usually purchase it from the Government of Liberia, at from one to five dollars an acre, according to the location.

#### *Face of the Country, Soil and Productions.*

Liberia does not consist, as some suppose, of arid plains and burning sands, but of hills and valleys, covered with the

verdure of perpetual spring, presenting to the eye of the observer, as viewed from the highest points of land in the vicinity of the ocean, the appearance of a deep, unbroken forest, with hill-top rising above hill-top towards the vast interior. The country is well watered by many beautiful streams; the banks of some of which present encouraging scenes of agricultural industry.

The soil of Liberia, like that of other countries, varies in appearance, quality, and productiveness. There is, however, no very poor land in Liberia; and most of it is very rich, not surpassed, perhaps, by any other country in the world.

Among the numerous agricultural products of Liberia, we may specify as exportable articles, rice, coffee, cotton, sugar arrow-root, ginger, pepper, and ground nuts, all of which can be raised in quantity and quality not surpassed by similar products in other parts of the world. Of other vegetables that may be abundantly raised, we may specify as the principal, sweet potatoes, lima, or butter-beans, snap-beans, peas, cucumbers, melons of various kinds, beets, radishes, and carrots, besides several articles peculiar to tropical countries, as cassadas, yams, &c. Indian corn, or maize, grows very well on some lands; not so well, however, as in some parts of the United States.

A great variety of fruits grow plentifully, some of which are the orange, lime, lemon, pine-apple, guava, mango, papaw, cocoa-nut, tamarind, soursop, chiota, and okra; to which may be added the plantain and the banana, the former of which is one of the most luscious and wholesome fruits in the vegetable kingdom, easily cultivated, and affording an excellent and nutritious article of food.

Domesticated animals of every necessary kind, and in any required number, may be raised with much less trouble and expense than in this country; such as beeves or bullocks, cows, sheep, goats, swine, geese, turkeys, ducks and chickens. Besides which, numerous kinds of wild game, including deer of several varieties, are very plentiful; also, a variety of excellent fish in the rivers; so that no industrious man need apprehend any difficulty in getting enough animal as well as vegetable food.

To the industrious agriculturist, therefore, Liberia offers an inviting home—a home in which all the necessities and many of the luxuries of life may be pro-

duced, with much less labor than in this country.

We cannot too strongly urge the *superlative importance* of a regular, systematic, and persevering course of agricultural industry and frugality, as the best and surest road to independence. While to the merchant, or the commercial adventurer, Liberia presents an inviting field for the exercise of his talents and enterprise—a field rendered more inviting or tempting by the consideration of the success that has crowned the efforts of many who have devoted their time and energies to this department of industry; and while the mechanic may take encouragement from the fact that, in a growing country like that, the productions of his skill will be required; yet to the enterprising husbandman, especially, Liberia offers inducements and encouragements equal to any other country in the world. The ease with which the soil may be cultivated, the excellence and abundance of its products; its coffee, not surpassed by any other in the world; its sugar-cane, cotton, arrow-root, ginger, pepper of several varieties, and other exportable articles; its sweet potatoes, and numerous other vegetables, growing freely and yielding abundantly during every month in the year; its great variety of delicious fruits; together with the facilities afforded for raising beeves, sheep, goats, hogs, and various kinds of fowls; and the frequent demand for vegetables and live stock of different kinds, by the officers and crews of vessels visiting the country, as well as the constant demand in foreign markets for the exportable articles, leave no room to doubt that the frugal and industrious farmer may, with no other means than those which every individual can readily procure, live in ease, and comfort, and independence. Any man in Liberia who enjoys a tolerable degree of health, and who does not live comfortably and independently, may charge the deficiency to his own account.

#### *Climate and Seasons.*

In reference to the climate, we quote from Sketches of Liberia as follows:

“On the whole, I regard the climate of Liberia as decidedly pleasant. The extremes of the thermometrical state of the atmosphere may be set down at 65° and 90°. The average height of the mercury, during the rainy season, is about 76°, and during the dry season about

84°. The mean temperature for the year is about 80°."

"The only recognized division of the year into seasons is the *wet* or *rainy* and the *dry* season, or, in common parlance, the "rains" and the "dries;" the former of which answers nearly to our summer and autumn, and the latter to our winter and spring. During the half of the year commencing with May, much more rain falls than during the other half, commencing with November. As a general rule, however, it may be stated that some rain falls during every month in the year; and in every month there is some fine, clear, pleasant weather."

#### *Educational Facilities.*

By the aid of the Government of Liberia and several benevolent institutions in this country, good free schools have been established in nearly all the settlements; to that all parents can avail themselves of the facilities thus afforded for the education of their children. Efforts are now making in this country for the establishment of a regular collegiate institution in Liberia, which it is hoped will soon be put into operation. And here we may state a fact very encouraging in view of the future prosperity of Liberia: as a general rule, the children born there are as far advanced in education as children of the same age in most communities in this country. The privilege of having their children properly educated, and thus prepared for future usefulness and happiness, is one worthy of the consideration of the free people of color in the United States.

#### *Political Privileges.*

The government of the Republic of Liberia may, in every essential particular, be regarded as a miniature representation of the government of the United States; and the citizens of that Republic enjoy equal privileges with the white citizens of this country. Colored emigrants are invested with the rights and privileges of citizenship immediately on their arrival; but no white person is, under any circumstances, allowed to become a citizen; consequently, white residents cannot hold any office in the government, or have the privilege of voting.

#### *Religious Privileges.*

Not the least among the privileges enjoyed by the citizens of Liberia are those which pertain to the worship of the Al-

mighty Ruler of the Universe; whose providential superintendence has been so signally exhibited in the establishment and progress of that Republic. And perhaps in no other country in the world are the ordinances of Christianity and the ceremonies of divine worship observed with more strictness and regularity. Probably a larger proportion of the citizens of Liberia are members of some Christian church than of any other people in the world. In every settlement, there is one place, or more, of public worship, in which religious services are regularly held. And several of the pulpits are statedly filled by men brought up and educated in Liberia, and exhibiting talents and qualifications highly creditable to themselves and to the institutions at which they were educated.

#### *Concluding Remarks.*

In conclusion, we would make a few general remarks. And first, in reference to the *advantages* of the emigration of the free people of color from this country to Liberia: these are of a three-fold character, having reference to themselves, to their children, and to the native inhabitants of Africa. A comparison of the condition of the citizens of Liberia with that of the free colored people in this country, drawn from actual observation, must convince every candid observer that the social, political, and religious condition of the former is greatly superior to that of the latter. The free man of color may, therefore, confidently expect to better his own condition by removing to Liberia, where he can enjoy privileges of which he is virtually deprived in every part of this country. Not only can he better his own condition by emigrating to Liberia, but if he is the father of a family of children, he cannot but desire that they should receive the inestimable benefits of intellectual training — benefits that are there freely extended to all, but which can be enjoyed by colored children to a very limited extent in the United States; a country in which our children may be introduced into the temple of knowledge, and may compete with all other aspirants, on the score of merit alone; and in which they may enter the avenues of commercial enterprise, of professional distinction and usefulness, or of political rivalry, with the privilege and prospect of being elevated to a position as high as any occupied by their fellow-men in the

same community, is certainly vastly preferable to one in which such privileges cannot exist. But not only in view of bettering their own condition, and affording their children facilities of acquiring an education, and thus becoming qualified to occupy positions of dignity, honor, and responsibility among their fellow-citizens, should the free colored people of this country desire to emigrate to Liberia: among other inducements, that of being instrumental in elevating the benighted native inhabitants of Africa to the true position and dignity of men, deserves the serious consideration of those to whom the finger of Divine Providence clearly points as best calculated to rescue that land from the thralldom of ignorance and the debasing influences of superstition.

If colored men cannot understand and appreciate such advantages as these, it is not worth their while to go to Liberia. Those, on the contrary, who can and do appreciate them, and who fully resolve to emigrate cheerfully, and with a determination to try to overcome every obstacle that may be presented, may confidently expect to live more easily, more comfortably, and more independently than they can in this country; and may enjoy the satisfaction of aiding in laying the foundation for a great nation, in maturing institutions and laws for the government of a great people, and in redeeming an immense continent from the worst of Pagan darkness and superstition—a work infinitely more sublime and glorious than can possibly be performed by any of the colored people in *this country*, however favored may be their position, enlarged their opportunities, and determined their energy and perseverance.

*Things which every Emigrant to Liberia ought to know.*

It is important that all persons who contemplate going to Liberia should be fully and correctly informed in regard to their prospects.

1. *They should understand that they are going to a comparatively new country;* and, consequently, that they must carry with them the courage and energy to bear the burdens and to surmount the obstacles naturally belonging to such a state of things.

2. *They must expect to begin life for themselves.*—They will not have any friends there who will think, and act, and

contrive, and plan for them. They must rely on themselves. They receive a tract of land, in its wild and uncultivated state, and if it is ever cleared and planted, they must do it. They must build a house for themselves, and begin to keep house. And if they have but few of the necessities and none of the conveniences and luxuries of housekeeping, still they must not be discouraged, but “struggle on and struggle ever.” Brighter days will come. Every brilliant noon must be preceded by its morning. They must not despise the day of small things, but, cheered and sustained by the example of many around them, who commenced life just as they are doing, and are now comfortable and happy, they must press their way onward, and they will find that industry and perseverance will secure to them plenty and happiness.

3. *They must not depend upon the Colonization Society.*—The business of the society is to help them to get to that country, where they can thence-forward help themselves. Many persons have supposed that the Society would do everything for them; pay their passage, furnish them everything to eat and drink after they get to Liberia, and let them live in ease. But the truth is far otherwise. And thence, when they reach Liberia, and begin to find provisions running low, and are made to understand that the time has arrived when they must support themselves, they become offended, abuse the colony and the society, and pretty nearly everybody and every thing else, and then perhaps they write home to their friends, and advise them not to come to so horrible a place. “These things ought not so to be.”

4. *They must expect to work for their living.*—How else can they hope to live? Liberia is no earthly paradise. If men there have not money enough to live on, they must make a living some other way. By the labor of their heads or the labor of their hands, they must get bread for themselves. And it would be well for them to understand that there is no business more honorable or more important to the welfare of the colony, and profitable to the individual, than the cultivation of the soil. It always yields a liberal reward to the industry of the husbandman.

5. *They ought to be impressed with a sense of the responsibility which will devolve upon them as members of a free and*

*independent government.*—Every citizen of Liberia must consider himself as one of the builders of a great and cultivated nation, a Christian commonwealth, on the shores of a barbarous continent. The very circumstances in which they are placed stimulate them to action, and furnish exciting motives for elevated sentiments and noble conduct.

Persons, therefore, who contemplate going to Liberia, ought to understand beforehand the nature of the duties they will be called to perform. On their arrival there, they will be invested with all the rights of citizens; they must vote at elections, and consider and decide upon the measures most necessary to secure the welfare of the citizens and the stability of the government. The highest offices in the commonwealth are within their reach. They may aspire to them, and, if sufficiently intelligent and virtuous, they may ultimately reach them.

What a reward is thus held out to inspire a pure ambition and incite a determined effort? Liberia is destined to enlarge itself for ages, and gather within its expanding influence multitudes of the present and millions of the future generations. Interest and duty, hope and fear, patriotism and religion, self-respect and stern necessity, all combine and urge them to act with manly courage and unbending fidelity.

6. *They ought to be sensible that not only for themselves, but for the benefit of their race, must they labor.*—Liberia is in one respect a great missionary station, a great centre of light and influence, and it is destined to make all the surrounding tribes and country just what it is and continues to be. The natives have never before beheld such a spectacle as is presented to their view in the citizens, the houses, the schools, the churches, and the government of Liberia. Hence they look on with intense anxiety. They feel a desire to copy the example set before them. The natives and the colonists are all mixed together, and thus the style and manners of every family are seen, and an influence for good or for ill goes forth from every individual. How important, therefore, that colonists, before leaving this country, should be made to feel the immense importance of a correct course of conduct, governed and controlled by thorough religious principle. They ought to be made to feel that it is their highest

privilege, as well as their imperative duty, to cast in their lot with the pioneers in the work of Africa's civil, social, and religious redemption, and sacrifice themselves, if need be, in the stupendous work of spreading free government and civil institutions over all Africa, and bringing her uncounted population all under the dominion of the kingdom of heaven.—*Colono. Journal.*

#### The African City of Abbeokuta.

Notices of this place have recently appeared for the first time in our missionary journals; and as it is quite unknown to most persons, the following facts, which have cost considerable research, may be useful to our readers:

Abbeokuta stands on the Ogee river, in latitude 7 deg. 8 min. north. It is the capital of the Yariba country, lying contiguous on the eastward to Dahomey, and about 740 miles eastward of Liberia, in nearly the same latitude. Abbeokuta is fifty miles from Badagry, and about the same distance from Lagos, in the Bight of Benin, where Clapperton and both the Landers landed on their exploring expeditions to the river Niger. The inhabitants of this kingdom are called Yombas.

The city of Abbeokuta is about eleven miles in circuit, and contains, according to some authors, 50,000 inhabitants.—Others give it 75,000, and one, 100,000.

About 3,000 of the inhabitants are natives of this region, who had been carried off as slaves, recaptured, and sent to Sierra Leone, whence, after a few years, they found their way back, bringing with them a valuable amount of knowledge and civilization.

The market is daily supplied with all the necessities of life; and an active trade is carried on with the interior, though attended with great risk of property and life. Kidnapping is very common, and the citizens are continually in danger of being seized and sold by their more warlike neighbours.

The chief of Abbeokuta seems to possess intelligence and energy. He is the man who first attempted to imitate our mode of building houses. His doors will admit a person to enter erect; he has windows, and rooms floored with board, and paint on his house. His example and influence will, doubtless, be felt for good by his people. They are already greatly

ahead of the tribes around Sierra Léone in intelligence and civilization. Arrangements were in progress, at our last advices, to establish "a model farm."

Three colored clergymen of the Church of England are settled here, viz.: D. H. Trotter, S. Crowther, and Mr. Townsend, all well-educated men. There is also a methodist and missionary station

here. The number of disciples to Christianity is about 300, some of whom became converts at Sierra Leone. The mass of the natives adhere to their superstition, but the existence and operations of Christian teachers are exciting much attention in the interior.—*Colonization Herald*.

## CHURCH OF ENGLAND MISSIONS.

We take from a late number of the Journal of the Church Missionary Society, the following exceedingly interesting sketches of a visit by missionaries to places of note in the Holy Land.

### PALESTINE.

The Rev. A. Klein is stationed at Nazareth, and Mr. C. Sandreczki at Jerusalem.

The circumstances of this Mission are so peculiar, that we can only give a very brief notice of it. There is a very general movement in the minds of men, but of a mixed character, and arising from a variety of motives. Amongst other elements, there exists, no doubt, that specific one which the Missionary has to do with—a consciousness of spiritual need, and a desire for instruction; and to cherish this as opportunity presents itself, and to be instrumental in increasing it, is the prayer and aim of our Missionaries. It is not, however, easy to discriminate it from other motives and feelings; and where it is genuine, it exists in great feebleness, and is much hindered in its manifestation by difficulties and hindrances of various kinds. The position of our Missionaries, therefore, is one of much difficulty, requiring, on their part, the wisdom of the serpent combined with the harmlessness of the dove.

At both Nazareth and Jerusalem little groups of people—some of them professed Protestants, others inquirers—meet regularly for Bible instruction. At Nazareth there is a school for boys, under the superintendence of Mr. Klein, and a school for girls has been recently commenced.

We are not prepared at present to extract otherwise than very briefly from the journals of the Missionaries, and shall confine ourselves to two journeys of Mr.

Sandreczki, one to the convent of Mar Saba, and the other to Nazareth, and round by Jaffa to Jerusalem. The latter contains information as to what is going forward at Nazareth.

### *Visit to the Convent of Mar Saba.*

May 13th, 1852.—At two o'clock, P. M., I set out, with the Rev. Mr. Valentiner, on a trip to the renowned convent of Mar Saba. We were provided with a letter of introduction from the Greek convent, or Patriarch here, as "Prussian travellers;" and with a few Greek books, including Jowett's "Christian Visitor," Mr. Wolter's Sermons, and chap. i. of Venn's "Whole Duty of Man." Our way strictly followed the windings of the narrow and steep valley of the Kidron, southeast towards the Dead Sea. The bed of the Kidron was as dry as our path; but the valley itself, nearly as far as Mar Saba, is not destitute of cultivation; and the Bedouins, who grow their barley there, were just cropping it, before it should be singed by the heat of this calcareous valley. A little beyond Shiloah (S.) were fig-trees, pomegranates, and olive-trees. Kitchen gardens give the valley an appearance of comparative luxuriance; otherwise it is not adorned by even a single tree or shrub, and the nearer we approached Mar Saba the more did it assume the character of a wilderness. A short distance before you reach the convent the path lies in a deep ravine, immured between high, abrupt rocks, perforated by many caverns, the cells of the anchorites of old, with whom this ravine swarmed, from Mar Saba down to the Dead Sea. It was about six o'clock when the prospect of the convent suddenly burst upon us. Its strongly-walled buildings covered a semi-circular recess of the ravine, from the overhanging

ledges of the upper cliffs halfway down to the bottom, or the stony bed of the Kidron.

As soon as we arrived, the watchman of one of the towers let down a basket, into which we put our letter of introduction. A few minutes afterwards the small iron gate was opened by one of the lay brethren, who bade us welcome. Our horses, too, were admitted. We were both struck with surprise at the sight of the vast interior, with its terraces and maze of buildings, walls and flights of stairs. The most prominent edifice was the church, nearly in the centre, with high and massy counter-forts of a much later date. In the overhanging rocks of the southern side, upon the uppermost edge of which towers the outer walls, were excavated comfortable-looking, cottage-like cells. A sweet calmness spread its soothing wings over the whole, and the evening cast it in shade. We could well imagine that a temporary retreat here, for the sake of meditation, might exercise, not only a particular charm, but produce also a kind of spiritual elevation; yet all charm vanished away from my eyes, when I recalled to mind the dreadful aberrations from truth and unfeigned faith created by the pride and ostentation of self-righteousness; "which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Coloss. ii. 23.

We were shown into a nice and clean room, with plenty of furniture—a table, chairs, and divans spread with fine carpets. A small parterre, with one or two young trees and pot-herbs, adorned the terrace just beneath our apartment. We had scarcely entered it when coffee, liquor, water and currants, were served in token of welcome.

I was soon engaged in conversation with the lay brother, who had brought the refreshment, and an elderly monk. The former was a native of Hydra; the latter, who had previously been in one of the convents of Mount Athos, and afterwards in that of St. Catherine on Mount Sinai, was a Wallachian. They were much pleased with my being able to converse in Greek. The history of the convent was our first topic. It was founded by St. Saba in the fourth century, and Johannes Damascenus, Euthymius, and Cyrillus, had lived within these rocks and walls. Fourteen thousand anchorites, the

tenants of the caverns, were, I would say, the liegemen of the convent; and this host, these legions of ascetics, are said to have been slaughtered to the last, in the time when Chosroes conquered Palestine, A. D. 614, assisted by an army of infuriated Jews. The rule of the convent is that of St. Basil. They never taste meat, and are subjected to many other rigours with regard to their food. Frequent vigils reduce their night's rest to an uneasy slumber of about about three hours. However, they may take long naps in the day-time. There are about thirty-five monks and lay brethren here at present.

I told them I had brought with me several good books, and showed them those above mentioned. They examined them, not without some marks of suspicion, even after I had pointed out to them the contents of each chapter. The Wallachian, however, betrayed some eagerness to read them. They afterwards began, of their own accord, to speak of Protestantism, &c. The whole conversation kept aloof from animosity, and it was late before we separated.

*May 14th.*—After breakfast the Hydriot lay brother, with whom I had one more discussion of a controversial nature, conducted us about to all the places of note within the convent. The church is one of the finest I have ever seen in Greece or Turkey. The paintings of saints were innumerable; some of them —*al fresco*—very old and uncouth; a few of modern date, presents from Russia, well done. Those of the principal saints or patrons, to whom separate chapels are dedicated besides, were invariably kissed by our guide. What they call the primitive church is a large artificial cavern. In one of the chapels, or in a large recess of one of them, we saw the skulls of the 14,000 monks, or anchorites, who had been killed by the cruel invaders. Our guide, of course, made no doubt of the number or identity of these skulls. We saw, also, the Hegumenos of the convent, an old man, but could not speak with him, as he had some business with other people. Another old monk, a Russian, who was delighted when he heard we were Prussians, as he had been a soldier in the war against Napoleon, invited us to his cell in the abovementioned rocks, and showed us an adjoining cavern, where Mar Saba himself had lived, in company with a lion. At their first meeting, the

lion prepared to devour the saint, but was soon obliged to do homage, and, on his being ordered to quit the den, gave the saint to understand, somehow or other, that he wished to become his fellow-lodger. The saint was good enough to acquiesce in the petition, and thus they lived and boarded together, in undisturbed amity, for about ten years. All the pictures which represent Mar Saba and his miraculous deeds contain this exploit too. The tomb of the saint is in a very conspicuous place, and a chapel is erected over it.

A party of travellers had arrived yesterday, late in the evening, from the Dead Sea. We left the convent with this party, in order to return to Jerusalem along with them, by way of the Frank mountain.

After a wearisome ride over the tops of barren hills and through lonely dales, cultivated here and there by Bedouins, who were just harvesting their barley, we arrived about noon at the foot of the Frank mountain, a truncated cone, of striking, almost volcanic, appearance, although there are not the least traces of a volcanic nature to be met with, either upon or round about it. The sides are steep: the top resembles the crater of a volcano, probably because the walls and towers of the Herodium—which, as is now generally believed, was built by Herod the Great on this remarkably distinguished hill—when falling to ruins, formed a hollow with pretty high borders. The ruins are so completely ruinous, that it is difficult to single out more than the traces of the buildings designated by some antiquarians. But I am almost sure that this ring-like heap of stones and rubbish is hollow in some parts, and that careful excavations would not prove resultless. How utterly failed the tyrant, even in his hope of a mausolean immortality in the land of his bloody-sceptred greatness! The Arab knows nothing of a Herod and his castle, or mausoleum.

We were soon surrounded by some eight Bedouins, who had come from their neighbouring camps, some on foot and some on horseback, and all armed. As we had no escort, their design was to extort from us a bakhshish. But we were better armed, and determined to give no bakhshish to these idlers. Thus, when we left the hill, after a light repast, we kept closely together, the arms in readi-

ness. The bakhshish was demanded, and refused. They followed us for a few minutes, and then dispersed. The sight of rifle-barrels in sufficient number inspires these waylayers with profound respect. A German traveller, whom, a few weeks ago, they had met here alone, on foot and unarmed, was obliged to ransom himself by all the money he carried with him, and several other things they took a liking to; but then one of them accompanied him, as a safeguard, as far as there was danger of hitting upon other friends of his. About four o'clock, P. M. we reached Jerusalem.

### *Visit to Nazareth, &c.*

June 14th, 1852.—About noon I left Jerusalem, with my son Max, my interpreter and a servant, in order to go to Nazareth. As Countess S., her son and Baron M., had fixed upon the same day for their departure, we formed one party. About four o'clock we reached Bireh—perhaps, Michmash, 1 Sam. xiii. 16—and pitched our tents near a fountain. The inhabitants are nearly all Mahommedans. One of our Jerusalem Protestants, a shoemaker, who, a few days ago, had come here on account of his trade, soon heard of my arrival, and came with his son to see me. He told me that there were but four Greek families here, and that temporarily only, for their trades' sake. We went with him to see the ruins of a very large khan, which reminded me of the ruins of similar buildings in Asia Minor, with which it appeared to be coeval; and the ruins of a Christian Church, which is said to have been built by the Empress Helena on the spot from whence the Virgin Mary returned to Jerusalem, when she discovered that her Son Jesus "was not among their kinsfolk and acquaintance." Afterwards, I had reading and prayer with my people and this Protestant, and another of our Protestants of Jerusalem, who joined us on his way to Nablous. We had also an exercise of devotion at the Countess's dining tent.

June 15, 1852.—We left about six, A.M. The country is fertile, and partly well cultivated. Some of the valleys we came through were picturesque. By way of Ayn el Haramiyeh and Ayn Lubben, and, further, on, a ruined khan, we reached about noon the southern extremity of the large and rich valley, to the west of which extend the ranges of Ebal and Gerizim. We stopped there for a couple of hours.

during the heat of mid-day, in the shade of olive trees. At the entrance of the valley, between Gerizim and Ebal, we passed by Jacob's well and Joseph's tomb, and soon afterwards arrived at Nablous—Shechem, Sychem, Sychar, Flavia (from Vespasian), and Neapolis. The Arabs call the Ebal, Djebel el Shemaly—*i. e.* the Northern Mountain—and the Gerizim, Djebel el Tor, a name given to several other mountains of renown, such as Mount Sinai, Mount of Olives, the Masius of Mesopotamia. We pitched our tents near a small brook, among olive-trees, surrounded by beautiful gardens. A party of American travellers, five ladies and two gentlemen, pitched theirs close by, so that we formed a camp of ten tents and some thirty horses and mules. Our friends, Messrs. Audeh Azam and Tanoos, and the teacher, Yakoob Musa, and others, came as soon as they heard of our arrival.

June 16.—About 8, A.M., I went to see the Bishop's school. I found about twenty children there, in two classes: among the boys of the lower class there were two or three girls. I examined the more advanced in reading, and put questions as to what they had read from the gospel, and exhorted them to become true followers of Christ. There were also five or six Samaritan boys, who come to learn to read Arabic; and Amran, the chief-priest of the Samaritans, to whom I had brought a letter, arrived whilst I was examining the children.

Afterwards I visited the Greek school, where I found benches and the usual apparatus of a Lancasterian school. The teacher was a young deacon. The more advanced boys learn Greek. I told the teacher that I had some good Greek books with me—Jowett's "Christian Visitor," and Wolters' Sermons—and would present him with a copy of each, if he could spare time enough to come to my tent in the afternoon. I did so on purpose. The reading-book he used for the Greek was a liturgical one. Besides this sort of high-school, there was another one for little children. From the school I went to Amran, the Samaritan priest. We had a long conversation on the necessity and nature of a Mediator and Saviour, and also on the motive of their rejecting all Scriptures except the Pentateuch. Both he and his father were as stubborn Jews as I ever saw. They showed me also

their synagogue, and the famous manuscript of the Pentateuch, which they say was written in the days of Moses, on the skin of such goats, I think, as had been offered up in sacrifice. It may be a very old manuscript on parchment, but the Charta Pergamea was not an invention of the days of Moses.

June 17.—Before we started I saw still some of the friends here, and had a conversation with Andeh Azam on his schemes of improvement. I promised to write to the Society. About nine, A.M., we left for Sebastien—Samaria—which we reached in about an hour and a-half. After we had seen the extensive ruins of this place, we went on, by way of Burka, Geba, Sanoor, and Koobatiyeh, to Djenin—Ginzaa—where we arrived long before sunset, and pitched our tents in an orchard of fig and other trees, enclosed by a hedge of cactus. Here begins the region of the palm-tree.

Samaria is a rich and beautiful tract of land, and might be converted into a garden. It is the second time that I have traversed it, and I cannot understand how some travellers have so much difficulty in discovering what not only Samaria, but the whole of Palestine, must have been in the days of faith and blessing. And such days will come again!

June 18, 1852.—We left after six, A.M., and began to cross the plain of Esdraelon, or Jezreel, by way of Sulem—Sunem—and Zereen, or Jezreel, where we visited the fountain of Tabaniah, at the foot of the hills of Gilboa. It forms a small brook, which flows down to the Jordan. Here I observed those scattered basaltic rocks, which, to the west of the Lake of Tiberias, and on the east side of the Jordan, cover large tracts, and, along with the soil, reminded me of the basaltic regions between the sea-coast of Northern Syria and the Euphrates, and between the latter and Diarbeka, and all over the range of Djebel Tor to the south of the Tigris. From Jezreel we went to Nain, on the northern declivity of the little Hermon, and stopped there for a couple of hours. It is a miserable, dirty village, without trees. The Arab likes to be broiled by the sun. The inhabitants were nearly all absent, as their fields are down in the plain, where they were harvesting. From Nain to the hills of Gallilee we had but a short ride; and after an equally short ascent, which presented one of the

finest prospects over the plain to Mount Carmel west and Tabor east, we reached Nazareth about four, P. M.

We found our tents pitched in a grove of olives, and but a few minutes afterwards I had the pleasure to shake hands with my beloved brother and fellow-labourer, whom I introduced to my fellow-travellers, and retained in my tent for the evening and night. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" We had much to talk, to consider, to pray for; and we were comforted by the thought, that we were united by faith, and by the concordance of our views and endeavours. To-day began the month of Ramadhan.

*June 19.*—Early in the morning I visited, with Mr. Klein, the school of the children of our Protestants here. The word of God is taught here by the Missionary; and the teacher, who is continually controlled by him, cannot swerve from the way pointed out to him. We examined the more advanced boys; some of them have made considerable progress in reading. The teacher himself is a sincere Protestant.

Disturbances had been called forth here in February by the Roman Catholic zealots, but these are now terminated. The Mutsellim, or Governor, was dismissed by the Pasha, and another has taken his place, with strict orders to protect the Protestants. He is on good—visiting—terms with Mr. Klein. Some of the ringleaders were, or are still, imprisoned, and nobody thinks of renewing the quarrel.

*June 20, Lord's-day.*—Mr. Klein, knowing of my coming, had deferred the baptism of the first child that was to be received into Christ's fold from among the Protestants.

About ten o'clock we all went to the place appointed for divine service, a very large room, which was crowded with men, women, and children, of Mr. Klein's congregation, as well as of the Roman Catholics. The whole service was performed in Arabic, and the solemnity of the holy act made a favourable impression upon the minds of even those who had only come out of curiosity, as I heard afterwards. The child—a stout, healthy, and clean-looking boy, about five months of age—received the name Joseph August. His father's name is Hannah el Patris. I am sure sincere prayers were offered up for this first-fruit from among the children of that place, where the Lord Himself, an humble child, subject to His parents, "increased in wisdom and stature, and in favor with God and man." After the service, the women of the congregation could not be prevented from intoning the tahleel—jubilation—sharp, thrilling sounds, in order to express their joy. We then went to the house of the parents, who are very poor people. In the afternoon, Mr. Klein held the usual meeting for the instruction of his people. Luke xv. was read and explained, and a prayer concluded the lesson, which was attended by twelve men. The evening was spent in our camp. Mr. Klein performed an evening service in German, at the request of Lady S. We were all edified by the simple and yet affecting manner in which he spoke to, and prayed for, his wandering congregation.

Mr. Klein having another Protestant child to baptize at Safet, Mr. Sandreczki accompanied him to that place, and returned to Jerusalem by St. Jean d'Acre and Jaffa, reaching his home in safety on July the 1st.

## SUNDAY SCHOOL DEPARTMENT.

### A Novel Collection; or, The Widow's Mite.

ALTHOUGH we allot the following letter to the Sunday School Department, it deserves the attention of all our readers. Few communications have we received that were of so pleasing a character; and we respectfully commend the example of these poor children of Africa, in its spirit, to the thousands in the Church whom the Lord has blessed with abundance of means:—

IN the county of Chatham, Georgia, on the great Ogeechee river, on an area of six miles long and three wide, live about fifteen hundred negroes, and rather more than a dozen whites. A mission for the benefit of these negroes, was commenced some years ago. In the month of February Tong-Chu-Kiung\* visited this mission. He delivered an address, giving an account of China, showing the wretchedness of a land without Bibles or Sabbaths, and describing all the horrors of heathenism. The negroes were much interested, and proposed that on each plantation they should collect what they could, and bring it up to Church on the following Sunday. On Sunday they came, with troubled countenances, to the missionary, and said, "Many of us are anxious to give, but we have no MONEY; we have plenty of EGGS and CORN, but we could not get to Savannah in time to sell them." The missionary told them to bring their eggs and corn and he would convert them into money. Their countenances immediately brightened up.

We met at Church. The plate was sent round. It was brought back filled

with eggs, cents, and three and five cent pieces. A man also arrived from one of the plantations bringing some money, and a basket containing six dozen eggs, which he had collected. Other persons continued to bring up eggs, and when we counted them they amounted to fifteen dozen. Another person then announced that the people of his place had five pecks of corn to add to the collection. The result was, that white and black together raised twenty-four dollars.

The amount will doubtless seem small, when compared to what is contributed by our large Churches. But, when we remember that our Lord said of the poor widow who cast in her two mites, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury," it may be that this humble offering may not be as valueless as it at first appears.

We often hear of the widow's mite being offered, when the only analogy is in the smallness of the gift; but in this collection we believe there are many contributions which really resemble the widow's mite. One superannuated woman, too old to get to Church, sent a dozen eggs, saying she wished to give something for herself, and for her children, and for her grandchildren, to help to spread the gospel.

We firmly believe, that if the same spirit actuated the whole Church, which thrilled the bosoms of these children of Africa, the treasury of the Lord would be full to overflowing.

W. C. W.

\* The Chinese candidate for orders, who accompanied Bishop Boone to the United States.

## Intelligence.

From SHANGHAI advices have been received to 29th January. Miss Catherine E. Jones arrived from the United States on the 20th, in good health. The health of Miss Fay had improved, and the Missionaries were all laboriously engaged in their accumulating duties.

We publish in this number their several reports, and would especially ask for them the attention of many among us, who are interested in the growing operations of the educational department of the Mission.

The Rev. Mr. SYLE, who has for some time been urged to return to the United States, on a visit of a year, had taken passage in the ship *Mandarin* for New-York, to sail about the middle of February. The departure of this missionary necessarily increases the labors of those remaining, and we can only hope that the frequent and touching appeals for more Missionaries, aided now by the personal application of Bishop Boone, will move some about entering the ministry to devote themselves to the cause of Christ in China.

The rate of exchange had again become most unfavorable, entailing a heavy and unavoidable tax upon the funds of the Foreign Committee.

Bishop BOONE, who had visited New-York at the close of March, to confer with the Foreign Committee on matters of much interest connected with the co-operation in missionary work between our own Church and the Church of England, has again proceeded toward the South, taking in his route the Theological Seminary of Virginia, at Alexandria, (an institution which has furnished so large a proportion of our Foreign Missionaries,) and visiting other points, in the hope of engaging fellow-laborers in his work. The health of the Missionary Bishop will not permit him to preach, but it affords us the greatest satisfaction to learn that the highest medical judgment pronounces him to be without organic disease of the heart, and holds out a

hope of his attaining, under a certain regimen, a fair measure of working health.

From the AFRICAN MISSION no later advices have been received than those referred to in the April number, and which come down to the close of the last year. In the preceding pages will be found a portion of the journals of daily engagements from two of the Missionaries, and likewise a letter from Bishop Payne, containing many items of interesting intelligence.

The FEMALE ORPHAN ASYLUM, in which the Bishop has felt so deep an interest, is in progress; and the receipts of the Treasurer show that it is not forgotten at home.

The PAPER referred to in Bishop Payne's letter, "The Cavalla Messenger," is a small duodecimo, printed in Grebo and English, by two young native Christians connected with the Mission. Orders for it, transmitted to the Mission Rooms, New-York, will be forwarded to Africa.

The Rev. SAMUEL V. BERRY, late of New-York, a colored clergyman, has been appointed to the African Mission, and will proceed from England to join Bishop Payne, in company with the Rev. Alexander Crummell. Mr. William Wright, of the senior class in the Theological Seminary of Virginia, has likewise received an appointment to the African Mission, and will, D. V., go out after his ordination in July.

Miss SOPHIA M. SMITH, of St. Andrew's Parish, Philadelphia, has been appointed a teacher in the same Mission.

The usual spring shipment of supplies for the African Mission is now going forward by ship *Banshee* from Baltimore. This mode of supplying the station involves great care and labor, and these greatly increasing, in consequence of the very large addition to the African Mission within the last two years. The hope is indulged, that at no distant day the enlargement of business operations in the Colony, and the frequency and regularity of

communications with this country, will relieve both the office in New-York, and the Missionaries at Cape Palmas, of the pressure of these secular details.

The station at BASSA COVE has been taken up with much earnestness and liberality in the Diocese of Pennsylvania. A large contribution has already been made by St. Andrew's church, Philadelphia, for this object. It is one in which the Foreign Committee feel much interest. They only desire that it may be borne in mind, that contributions to it should be in addition to those regularly supplied to the Committee, for the maintenance of their general operations.

The Rev. Mr. HENING, who labored faithfully in the African Mission, and who lost his eye-sight in the service, retains his connexion with the Foreign Committee, and is now acceptably and usefully employed in the southern portions of the Church, presenting the subject of Foreign Missions.

The Rev. Mr. RAMBO, now on a visit to this country, will pass through portions of the Middle and Western States before his return to the land of his adoption. We bespeak for him, in behalf of his work, a friendly reception.

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THE DEATH OF THE REV. JAMES W. COOKE. —Before this number can be published, the weekly journals of the Church will have announced the lamented decease of the late Secretary and General Agent of the Foreign Committee.

The cordial manners and affectionate disposition of our departed colleague, had won the sincere affection of all with whom he had intercourse, either in social or official relations; while his earnestness and fidelity in the work of the ministry, the clearness and force with which he proclaimed the simple truth of Christ's Gospel, had gained for him, very extensively, a feeling of regard and respect.

Mr. Cooke was born in Providence, R. I., in 1810. Educated at Brown University, his thoughts were turned to the ministry soon after he had taken his first degree. He subsequently pursued the study of Divinity at the Theological Seminary in New-York,

and immediately upon his admission to Holy Orders, became the minister of the parish at Lonsdale, R. I. Here, young as he then was, his zealous and successful ministry drew upon him the eyes of many approving brethren; and when the late Dr. Milnor found it necessary to secure aid in the care of the important parish of St. George's, New-York, Mr. Cooke was, with entire unanimity, chosen for that position. He continued for some years to labour with great acceptableness and usefulness among the people of that parish, and with eminent satisfaction to the venerable Rector; and when, in 1842, the office of Secretary and General Agent for Foreign Missions became vacant, the interest he had always manifested in the missionary work, and his ability as a preacher of the truth, caused his selection for this station. Considerations of health and of domestic concern, constrained him, however, to relinquish it in the following year, when he became Rector of St. Michael's Church, Bristol, R. I. In that place he exercised his ministry among an attached people, (many of whom are living witnesses of God's blessing upon his servant's labours,) until the autumn of 1850. At that time, the writer, then occupying the office of Secretary and General Agent of the Foreign Committee, desiring to form a permanent parochial connection, declined a re-election; and an arrangement having been made, resulting from the experience of the Committee, by which a division of labour in the office was secured, the Rev. Mr. Cooke was selected for that department which was designed for the obtaining of means and men, in order to the early enlargement of the Foreign Missions of the Church.

It was in this sphere, as GENERAL AGENT OF THE CHURCH, in the department for Foreign Missions, that our excellent brother was engaged when he was cut off. All the letters received from him subsequent to his departure, had been of the most cheerful and encouraging nature. He had been diligently engaged in the work of exploration, not losing sight, at the same time, of every opportunity, "in season and out of season," by the road-side and in the inn, to "preach the unsearchable riches of Christ." Success seemed to crown his efforts—all things ap-

peared to promise a favourable issue. He was hastening home to present his report, and mature plans for the action of the Committee, when the Messenger of the Lord announced that his work was done!

Of the circumstances connected with Mr. Cooke's very brief visit to the Isthmus, we have been able to gather, as yet, only the following particulars:

He arrived at Panama on Tuesday, March 15. Having conferred with several gentlemen, who received him with a cordial welcome, he proceeded to Panama, where he held Divine Service, and preached, on Sunday, 20th March, with a very happy effect. On the following Sunday, the 27th March, being Easter Sunday, he officiated at Gorgona, and returned to Aspinwall on the 28th. On the evening of Tuesday, 29th, in accordance with previous arrangements, Mr. Cooke officiated in the large hall of the house belonging to the Rail-road Company. A large congregation was gathered; and after evening prayer, he preached from the words, (Act ii., 39.) "The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

Immediately after the Service a meeting of the most cheering character was held. The strongest interest was manifested in the immediate establishment of a Church at Aspinwall; and in addition to the erection of a suitable place of worship, encouragement was given that a suitable support could at once be provided for a clergyman sent out by the Foreign Committee.

The work thus auspiciously commenced, and which the Foreign Committee hope, by the divine blessing, to bring to a prosperous issue, was destined, at its very outset, to lose its earnest and delighted agent.

Truly loved and deeply lamented, the feelings of those officially related to him were expressed on the day of his burial, in the following

#### MINUTE OF THE FOREIGN COMMITTEE.

APRIL 13, 1853.

THE Committee for Foreign Missions have learned, with exceeding grief, the departure, from this mortal life, of their valued and faithful General Agent and Secretary, the Rev.

JAMES W. COOKE, on the morning of the 12th day of April, A. D., 1853.

On the fifth day of March, 1853, the Rev. Mr. Cooke sailed from New-York, in the steamer Georgia, for the port of Aspinwall, to arrange some important business there, connected with proposed missions in that region. The health of Mr. Cooke had been such, and his sufferings from attacks in his throat and breast had so confined him during a good part of the winter, that it appeared to the Committee, and to his friends, probable, that a southern voyage and tour would have the effect of renewing and restoring his health, as had been the case in a similar tour a year before. The Committee therefore consented to Mr. Cooke's proposal to undertake for them, the important agency thus projected.

He had finished the business of his agency at Aspinwall, as the Committee are informally given to understand, and had embarked on his return in his usual health. On his return passage, he was seized with an attack of dysentery which proved extremely violent, and became daily more serious during the eight days of his subsequent passage. He arrived here in the steamer Illinois, on the night of Saturday, April 9th, and was carried to his home on the morning of Sunday, 10th. He lingered under the power of the disease for forty-eight hours more, until the morning of the 12th, when, at about 8 o'clock, he ceased to breathe.

The Committee feel, that in his departure they have lost a faithful and earnest fellow-labourer in the great cause in which they are engaged, whose heart was deeply interested in his work, and his talents cheerfully devoted to the promotion of the cause of the Saviour, and the salvation of mankind. They would record their high sense of his sincere and earnest piety, and his animated and faithful efforts in the work in which he was engaged.

The Committee would also express their consciousness of the loss which the Church has sustained in the death of a minister so truly evangelical in his principles, and so faithful and useful in his whole previous ministry. In the forty-third year of his age, he has been removed, in the very prime of his mental attainments, and promise of use-

fulness for years to come. He will be extensively and deeply regretted, as he was extensively valued and loved in various Dioceses of our Church.

The Committee would further express their tender sympathy with his beloved wife, so early left in widowhood, and their affectionate interest for her four fatherless children; and earnestly pray for the gracious presence and protection of a Covenant God to be with them, through all their appointed course of life, and to sanctify them for His own kingdom and glory. It will be most gratifying to this Committee to be permitted hereafter, personally or collectively, in any manner within their reach, to promote the welfare of the bereaved family of their beloved and lamented brother.

The Committee would also express their gratitude to the officers, surgeons, and attendants of the steamer Illinois, for their assiduous and faithful attention to their valued and lamented Secretary during his passage in that vessel.

In conclusion, the Committee would record the following Orders as suitable to this painful occasion:

*Ordered*, That the Foreign Committee will attend the funeral of the Rev. JAMES W. COOKE, at St. George's Church, this day, at one o'clock, as mourners.

*Ordered*, That the funeral expenses on this painful occasion be paid by the Treasurer of this Committee.

*Ordered*, That a copy of this whole minute be presented to the widow of the Rev. Mr.

Cooke, and also be published in the Church papers, by the Local Secretary.

J. M. WAINWRIGHT,

*Pro. Bishop of New-York,*

*Chairman.*

*Attest,*

P. P. IRVING,

*Loc. Sec. For. Com.*

**FUNDS.**—The Foreign Committee have not only more than doubled the number of their missionaries within the last two years, but in the enlargement of the operations connected with their Stations, and the provision of buildings and appliances for the proper conduct of their work, they have assumed an expenditure so greatly beyond what they have heretofore incurred, as to constrain them to call loudly upon the Church for support.

What they have done they have done cautiously, deliberately, and believingly. They entertain no doubt as to their duty; and they believe that God, who has raised up for them so cordial and liberal a support in past days, will put it into the hearts of his people to furnish them the means to build upon the foundations already laid.

**REMOVAL.**—The rooms of the FOREIGN COMMITTEE of the Board of Missions have been removed to the new building of the AMERICAN BIBLE SOCIETY, corner of Fourth Avenue, Astor Place, and Eighth-street. The rooms are immediately over the entrance in Astor Place, opposite to the apartments of the New-York Society Library: first floor above the street.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from March 15, 1853, to April 15, 1853.

#### MAINE.

*Augusta*—St. Mark's..... 2 00

#### NEW-HAMPSHIRE.

*Concord*—St. Paul's..... 5 00  
*Manchester*—St. Michael's, Easter Coll., \$7; add'l \$1... 8 00 13 00

#### MASSACHUSETTS.

*Brookline*—St. Paul's, by the hands of Rev. Dr. Stone, Africa..... 50 00  
*Northampton*—St. John's, \$9 50; S. J., for "Youth's Lib'y for Boys' Sch., Shanghai," \$10..... 19 50 69 50

#### CONNECTICUT.

*Middletown*—Christ, \$25; S. S., do., \$20, for Rev. Mr. Horne's station, Af..... 45 00  
*Newtown*—Trinity..... 8 00  
*Winsted*—St. James's..... 3 00 56 00

#### RHODE ISLAND.

*Providence*—St. John's, Epiph. coll. for F. M., of which \$50 is specially appropriated to Mrs. Hill, of the Greek Mission, for the general purposes of that Mission, \$231 67; Morning S. S., yearly coll, Chi., \$60 40; Col'd S. S. of do., Af., \$22 17..... 314 24  
 Grace, Tr. Sunday off'g, F. M..... 20 00  
*Westerley*—Christ, ed. Af..... 20 00 354 24

#### NEW-YORK.

*Brooklyn*—St. Peter's, Af..... 10 00  
*Cherry Valley*—Pr. Rev. Mr. Dowdney..... 2 56  
*Glenn's Falls*—Messiah..... 5 75  
*Hempstead, L. I.*—St. George's, Ladies' Benev. Ass., by Rev. W. H. Moore, Rector, for Fem. Orph. Assy., Cape Palmas..... 20 00  
*Kinderhook*—St. Paul's, Easter off'g..... 8 50  
*Little Falls*—Emmanuel..... 6 00

*New-York*—St. Thomas's..... 106 46  
 Gen. Theo. Sem., a S. S. class, from off'gs at the Holy Com., 2d Sun. after Eas..... 1 00  
 Epiph. S. S., ed. Af..... 25 00  
 St. George's, Rev. Dr. Tyng, Rector, gen., \$767 91; W. J., ed. Chi., \$25; do., ed. Af., \$20..... 812 91  
*New-Windsor*—St. Thomas's..... 7 26  
*Plattsburg*—Trinity, \$12; S. S., \$6, Chi..... 18 00  
*Ulster*—Trinity, a mem.,  $\frac{1}{2}$ ..... 10 00 1033 44

#### WESTERN NEW-YORK.

*Buffalo*—J. L. R., \$20, of which \$2 for Sp. Missions..... 18 00  
*Geneva*—Trinity, a mem., Chi.  $\frac{1}{2}$ , Af.  $\frac{1}{2}$ ..... 20 00 38 00

#### NEW-JERSEY.

*Camden*—S. Paul's, a lady, Chi. 5 00  
*Perth Amboy*—"A friend to Africa," Af..... 20 00 25 00

#### PENNSYLVANIA.

*Bellefonte*—St. John's, S. S., Af. 6 00  
*Holmesburg*—Emanuel, Af. \$3; Chi. \$2..... 5 00  
*Philadelphia*—Mediator, Chi., \$30; Af. \$20..... 50 00  
 Gloria Dei—Af..... 20 00  
 St. Andrew's, for Bassa Cove Mission, Af., Bp. Payne, special..... 500 00  
*Pottsville*—Trinity, S. S., per Rev. D. Washburn, Bp. Payne, Af..... 15 89  
*Wilkesbarre*—St. Stephen's, S. S., penny coll. for 6 mo., Af..... 13 00  
*Miscellaneous*—D. & E. R., for Bp. Payne's Orph. Ho., Af..... 5 00  
 Avails of female industry, for Mrs. Hill's School, Greece..... 15 00 629 98

#### MARYLAND.

*Baltimore*—Christ, male S. S., Africa..... 45 00  
 St. Peters, ed. Af., ann. pay't, 20 00  
*Catonsville*—St. Timothy's—See Note.  
*Charles Co*—Rev. Rob. Prout, Africa..... 50 00  
*Prince Geo. Co.*—St. John's, Gen. \$5; Africa \$5..... 10 00  
 St. Thomas, a member, Afr..... 5 00  
*St. Mary's Co.*—King and Queen's parish,  $\frac{1}{2}$ ..... 5 00  
*Washington, D. C.*—Epiphany, Af..... 65 00 205 00

• Note.—*Catonsville*—\$40, acknowledged in April No., should have been credited to St. Timothy's, in stead of Trinity, Catonsville.

## VIRGINIA.

|                                                                                                                                                                                                                                                                                                                             |       |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|--------|
| <i>Albemarle Co.</i> —St. Paul's, col. congregation, Africa.....                                                                                                                                                                                                                                                            | 1 58  |        |
| <i>Alexandria</i> —St. Paul's, Af. \$5, Gen. \$30.....                                                                                                                                                                                                                                                                      | 35 00 |        |
| <i>Augusta Co.</i> —Boyden Chapel, China $\frac{1}{2}$ , Africa $\frac{1}{2}$ .....                                                                                                                                                                                                                                         | 5 00  |        |
| <i>Cumberland Co.</i> —Lytleton parish, "Ladies Sewing Soc.," ann. sub., ed. girl in China, "Lucy Page".....                                                                                                                                                                                                                | 25 00 |        |
| <i>Fauquier Co.</i> —Leeds Manor, part Easter off'gs, for Mr. Keith's station, China.....                                                                                                                                                                                                                                   | 35 00 |        |
| <i>Fredericksburgh</i> —St. George, \$30; Fem. S. S., ed. Kevei Long, China.....                                                                                                                                                                                                                                            | 25 00 |        |
| <i>Middleway, Smithfield</i> —Jeff. co. by Rev. C. M. Callaway.....                                                                                                                                                                                                                                                         | 18 00 |        |
| <i>Piedmont Parish</i> —A lady, in part support of scholarship under Mr. Keith, China.....                                                                                                                                                                                                                                  | 5 00  |        |
| <i>Petersburgh</i> —Grace, Monrovia, \$41; Gen. \$34.....                                                                                                                                                                                                                                                                   | 75 00 |        |
| <i>Portsmouth</i> —St. John's, Lent off'gs, Africa.....                                                                                                                                                                                                                                                                     | 11 00 |        |
| <i>Richmond</i> —Mrs. E. M. Harrison, $\frac{1}{2}$ , \$5; Mrs. H. R. Scott, $\frac{1}{2}$ , \$2 50; Miss M. B. Harrison, $\frac{1}{2}$ , \$5—\$17 50; Miss M. B. Harrison, Fem. Sch. Build., Cavalla, proceeds of work, \$10; "H." for do., proceeds of work, \$10; Mrs. Bransford, do. do., \$10; from a friend, \$1..... | 48 50 |        |
| "From a young lady, for the China Mission".....                                                                                                                                                                                                                                                                             | 5 00  | 289 08 |

## SOUTH CAROLINA.

|                                                                                                          |       |
|----------------------------------------------------------------------------------------------------------|-------|
| <i>Beaufort</i> —St. Helena Par., \$20; "A Seed-Sower," Afr., \$10; Mrs. Mary B., ed. China, \$25, 55 00 |       |
| <i>Charleston</i> —Mo. Miss. Lec.....                                                                    | 2 66  |
| St. Paul's, S. S., ed. boys, Ch. 20 75                                                                   |       |
| <i>John's Island</i> —St. John's.....                                                                    | 30 10 |
| <i>Pedee, Prince Frederick</i> —Af. 10 00                                                                |       |

|                                                                   |       |        |
|-------------------------------------------------------------------|-------|--------|
| <i>Wiltown-Bluff</i> —Christ, Mrs. M. China, by Rev. R. Graham .. | 15 00 |        |
| <i>Williamsburgh</i> —William Burroughs, ed. $\frac{1}{2}$ .....  | 50 00 | 193 51 |

## GEORGIA.

|                                                                                                       |       |       |
|-------------------------------------------------------------------------------------------------------|-------|-------|
| <i>Macon</i> —N. C. Munroe, ed. Blanche Munroe, 3d year in Miss Williford's school, Cavalla, Afr..... | 20 00 |       |
| <i>Ogeechee Missions</i> —Towards sup. of "Tong Chu Kiung," \$24; gen. \$5.....                       | 29 00 | 49 00 |

## FLORIDA.

|                                                                                                  |       |       |
|--------------------------------------------------------------------------------------------------|-------|-------|
| <i>Woodlands, near Mycanopy</i> —G. Houston, for Cape Palmas Miss., West Africa.....             | 8 00  |       |
| <i>Tallahassee</i> —Mrs. Lucy Parkhill and Miss Mary P. Randolph, Chi., by Rev. S. G. Bragg..... | 10 00 | 18 00 |

## MISSISSIPPI.

|                                   |       |  |
|-----------------------------------|-------|--|
| <i>Woodville</i> —St. Paul's..... | 20 00 |  |
|-----------------------------------|-------|--|

## OHIO.

|                                              |      |  |
|----------------------------------------------|------|--|
| <i>Akron</i> —Mrs. F. D. Fairchild, Chi..... | 0 50 |  |
|----------------------------------------------|------|--|

## IOWA.

|                                                                                              |       |  |
|----------------------------------------------------------------------------------------------|-------|--|
| <i>Dubuque</i> —St. John's, part Est. off'gs, \$11; S. S., for Rev. C. Keith, Chi., \$5..... | 16 00 |  |
|----------------------------------------------------------------------------------------------|-------|--|

## MISCELLANEOUS.

|                                                       |           |        |
|-------------------------------------------------------|-----------|--------|
| For China Postage.....                                | 1 00      |        |
| From Trust Fund, for Cavalla Ch. ....                 | 864 05    | 865 05 |
| Total receipts, Mar. 15 to April 15, ...              | 3,872 21  |        |
| Total receipts, June 15, 1852, to April 15, 1853..... | 33,646 20 |        |

NOTICE.—The Secretary particularly requests that all remittances be made direct to the Treasurer, J. S. ASPINWALL, Esq., 86 William-street, New-York.

All other correspondence to be addressed to the Rev. P. P. IRVING, Secretary, Foreign Mission Office, Bible House, Astor Place, New-York.

# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XVIII.

JUNE, 1853.

No. 6.

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### MISSIONARY REPORTS.

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#### Delaware.

*Georgetown*—REV. JOHN L. McKIM.

“ My time has, of course, been entirely devoted to the duties of the station. The congregations continue encouragingly large, and the ordinances of the Church grow evidently more acceptable. At the new point of operation, at Cedar Creek Hundred, an effort will be made the present season to erect a small church or chapel, if any prospect of aid from abroad shall appear soon. Otherwise, they must wait for a more favourable state of things at home.

“ After the 1st of July, I propose to remove from this diocese; and this is the last semi-annual report I shall have the honour to submit to the Committee.”

#### Alabama.

*Eufaula*—REV. W. J. ELLIS.

“ Until about a month ago, the prospect was that I would not receive from the people here more than two hundred dollars for this year; but since, an effort has been made for me, and I shall probably receive as much as six hundred dollars. I deem it therefore but right that I should not receive anything from the Missionary Society. It is, perhaps, proper for me to state, that my nominal salary last year was enough for me then to have taken this step, and I should have done so, had it not been that for the year previous to that, I had received but the merest pittance, and most of my last year's salary had to go to pay the debts of the previous year.

"Since my last report the Bishop has been here, and confirmed seven, and baptized two adults and two infants. Others are now awaiting confirmation."

*Carlownville*—REV. F. B. LEE.

"Since my last report, I have resigned the charge of St. Peter's, (Lowndes Co.,) and have engaged to render semi-monthly services on the line between this county and Wilcox. The distance (seven miles) admits of my holding one service on the same days at my station; which, on account of the size of the congregation, (the number of young persons in it being an important consideration,) the friends of this new undertaking are sanguine of success. As yet there has been but a small addition to my congregation, and that by immigration. Whether my efforts there shall result in building up a distinct parish is very doubtful. They will, nevertheless, promote the interest of the Church in general, and most likely be of special benefit in the end to the Church at this place.

"My Sunday-school exercises have been suspended during a continuance of inclement weather, and by other causes which, though trifling, are yet of consequence in a small community. It will be reorganized on Sunday next."

*Tuscumbia*—REV. R. A. COBBS.

"Though there is nothing of especial interest to report at this time, yet the prospects of the Church at this point may be regarded as slowly but steadily improving. Our Church edifice is nearly finished; and, having been provided with the more important articles of furniture, has been used for Divine service regularly since the first of October last. The attendance has generally been encouraging, and at times quite large. There appears to be also, especially among the young, a growing disposition to become acquainted with and to take part in the services. And, as our labours during the past year were necessarily attended with several disadvantages from which we are now free, so it is but reasonable to hope and believe that our success in future will be proportionably greater than it has been thus far.

"With the exception of five Sundays, services have been held regularly for the past six months. On three of these occasions they were prevented by sickness and necessary absence from home, on my part, and on the other two by the inclemency of the weather."

*Livingston*—REV. J. H. TICKNOR.

"The experience of the past year has been much like that of its predecessors. We can only hope and believe that our labour has not been in vain in the Lord. The missionary has seen nothing to shake his confidence in the affection and wisdom of Him who has promised to be with us always. The gates of hell, thus far at least, have not prevailed.

In February last, the Rev. Mr. Smith, who has for a long time been the lay reader for the little flock in Livingston, was ordained Deacon. He is the second minister that has been taken from this missionary parish, the Rev. Jno. L. Gay being the first.

"We have stated services at three points, one twelve miles and the other thirty-five miles from Livingston. At the latter point (Pushmataha) your missionary is engaged as the regular preacher to the negroes on an exte.

tensive plantation; and he hopes to find other openings of the same kind in the neighbourhood."

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### Mississippi.

*Yazoo City*—REV. W. PARKER SCOTT.

"The visit of our Bishop has been unavoidably postponed; therefore there have been no confirmations. There is prospect, however, for more candidates than I could have anticipated. The number of communicants I cannot positively ascertain. I am yet in Deacon's Orders, and the Holy Communion has been administered during my absence in officiating for the Priest in my place.

"I have preached regularly, and occasionally lectured in the parish, except when necessarily called to other parishes, or prevented by sickness."

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### Tennessee.

*Chattanooga*—REV. J. SANDELLS.

"It is impossible for me to make a regular report of this station at present. When I arrived here I found very few communicants, and of these, two have moved away and one died. The latter, a Mr. T. T. Deboe, formerly a communicant at St. Thomas's, N. Y., was sick when I arrived. I visited him frequently, and it was a source of great gratification to me to be able to soothe the dying hours of a servant of my Lord and Master. He died in the hope of a blessed immortality.

"Services are held regularly in an upper room, the use of which is kindly given to us by a merchant of the town. The average attendance is about twenty-five; the families about ten; communicants, seven. Our room is furnished with a goods-box set on end for a reading-desk, a small table, a stove, and a few common chairs. The responses are well made, the singing respectable. The few here who are favourable to the Church are full of zeal, and full of hope that we shall ere long have a building to worship in, and a congregation to fill it. A liberal and wealthy gentleman, a member of the congregation, has given us a lot worth \$500, on which to erect an edifice. We have not as yet commenced to solicit subscriptions for it.

"I know not whether anything I could say would 'quicken the Church;' but I am free to say, that I know of no place where Christian liberality could better expend itself than here; no place where more abundant returns of good to man and glory to God may be expected.

"The town, now numbering upwards of 2,500 inhabitants, is growing rapidly, so rapidly that it is impossible to build houses fast enough to accommodate the new-comers. As late in the season as November of last year, several families were living in tents in the neighbourhood. There can be no doubt that Chattanooga, from its position, will be a most important place at no very distant day. On the Tennessee river, which connects it with E. and S. Tennessee and North Alabama—the former sending in great quantities of grain, pork, cattle, &c.—the latter, an immense amount of cotton—and the terminus of two, and soon perhaps of four railroads, its

advantages as a place of business will undoubtedly attract hither many persons and much capital. Besides this, its advantages as a manufacturing place are great. Coal and iron are here in great abundance. One foundry is in successful operation; and there is little doubt that before many years others will be started. We have also reason to believe that a cotton factory will soon be built and set at work.

"I mention these things to show that a great influx of population may naturally be expected; which makes it binding on every lover of our race and of our blessed Lord, to do all in his power to supply this place with a Church building and Church ministrations. The few persons favourable to the Church here will contribute according to their means most liberally; but their number is so small that, without aid from abroad, we can scarcely expect to be able to erect a suitable building.

"At a future day I may make our wants more fully known to you. In the mean time, is there not some kind friend in some of your city congregations who will furnish us with a Communion service? I am certain, if they could have witnessed our lack of everything but the commonest kind of common ware, on last Easter-day, which we were compelled to use, their benevolent, Christian hearts would prompt them to send us vessels which we could separate from all unholy and profane uses to the services of the sanctuary.

"The Female Prot. Ep. Society of Penn. have made us a liberal donation of Prayer-books; for which, may God reward them a thousandfold."

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### Indiana.

#### *Crawfordsville*—REV. F. D. HARRIMAN.

"The condition of this parish is nearly the same as at the date of the last report. There are still but eighteen communicants. There have been but one burial, one marriage, and three baptisms (infants,) since last October. The Church has been open for Divine service on every Sunday but three, on Christmas-day, on most of the Wednesdays and Fridays in Lent, and occasionally on other days. The Holy Communion has been celebrated five times. The congregation has somewhat diminished from its former average, on account of the evening service having been discontinued a great part of the time, by reason of your missionary's ill health. The morning service and the Sunday-school in the afternoon, generally, were sufficient labor for his strength. By the advice of his physician, and with the consent of the Bishop, he made a visit to New-Orleans, in the winter, which caused him to be absent on six Sundays, on three of which his place was kindly supplied by the Rev. Homer Wheeler, then teaching in La Fayette. While on the journey, your missionary assisted the Bishop in the service one Sunday in Indianapolis, and officiated two Sundays on the steamboats on which he was travelling. He returned in February with his health improved, though not fully restored.

"With sorrow, therefore, he is compelled to resign his appointment from the 1st of April, and to seek some situation or employment less laborious until his strength is regained.

"In taking his leave of the Committee, your missionary would gratefully acknowledge his obligations for their assistance, and for the promptness with which his stipend has been paid, during the two years he has been in

their employment. He would also respectfully beg leave to commend to the Committee this parish, as in every way worthy of their fostering care, and important to the Church in this diocese. It possesses a neat and comfortable church edifice, is entirely out of debt, is located in a thriving village of more than two thousand inhabitants; and though it cannot fully support a pastor, is prompt to pay and liberal to give.

"Your missionary finds it hard to leave people who have shown so much kindness to himself and family."

*Evansville*—REV. C. A. FOSTER.

"Since October last, nothing has transpired in my parish worthy of note. Services have been kept up regularly, with the exception of one Sunday on account of illness. The number of families fluctuates so much in our floating population, that it is impossible to keep its record correctly. They come one day, and are gone the next."

*Laporte*—REV. F. R. HAFF.

"Our prospects for the future are very encouraging. Our congregations are gradually increasing, and the principles of the Church are gaining strength in the minds of the people. We anticipate building a parsonage during the summer, when we shall feel as if the parish were fully established."

## Illinois.

*Chicago*—REV. D. CHASE.

"The Church was opened for Divine service on the 12th of December last, being about six months after the corner-stone was laid, and was consecrated by the Bishop at his last visitation.

"The building now finished is much admired for its neatness.

"The spiritual prospects of the parish are encouraging.

"The statistics of the number of communicants show how fluctuating our population is. Yet we still increase in real and permanent strength. A marked seriousness has lately been observed in the congregation, and several individuals have sought advice from their pastor, earnestly and tearfully inquiring, 'What they should do to be saved?'

"It is with great reluctance that my health will not allow me to improve this opportunity of usefulness.

"By the advice of the Bishop of the diocese, I am about to visit England, to inform the benefactors of Jubilee College in that country of a matters concerning the welfare of that institution, in which they have always taken so lively an interest."

*Chester*—REV. W. MITCHELL.

"The past year has been one of difficulty and severe trial, as well as hard work. But, amidst all these trials, which are so common to western missionary life, much better prospects are beginning to dawn upon us. Having been kept out of the Church six or more months, waiting for

a triplet window of painted glass, which had been promised us by New-York friends, our services have been continued in the Court-house. The body of the Church is finished and neatly painted, an organ in the gallery, tuned, ready for use, and two of the communicants are organists. If the promised window arrives in time to finish the chancel and robing-room, it will be consecrated in June. We look forward with deep interest to that event.

"As to spiritual things, we have nothing to boast of. We hope for the best, and earnestly look to God for his grace to help us in our work of salvation. The many changes in the population are among the most prominent drawbacks upon the growth of the Church in the West."

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### Michigan.

#### *Tecumseh*—REV. W. M. BURTON.

"The attendance upon the services has been decidedly better in both parishes than in any previous year of my ministry here. The exterior of the Church in Tecumseh has been beautifully painted. I have been much gratified with the liberality manifested by the congregation in contributing to this important object. We hope to have the interior painted and otherwise improved this spring.

"In the parish at Clinton the Church has been repaired and enlarged, and a vestry-room, small but very comfortable, has been added. The interior is beautifully finished, and displays no little taste. When painted outside, which it will be, I hope, before long, the Church will be very neat and beautiful. The ladies have procured a new carpet. They have also furnished the parish with a beautiful gown and surplice. It has not been without considerable effort and self-denial that so much has been done in this small parish during the past year. May those who have been engaged in this good work meet with an abundant reward in this life and in that which is to come. The Church, having never before been consecrated, that service was performed by our beloved Diocesan the 15th of the last month. It being the general desire of the congregation that its name should be changed, it was consecrated by the name of St. John's Church."

#### *St. Clair*—REV. MILTON WARD.

"This parish, in common with most country parishes in the West, has suffered much by removals, having lost in this way far more than it has gained. The hostility of those who are opposed to us, if less active than formerly, is not the less real or determined. To the future, and not a very distant future, we look forward with the utmost confidence. The present is a period to which the exercise of faith and patience is peculiarly appropriate and needful."

## Northwest American Mission.

### INUNDATION AT FAIRFORD.

THE following extracts from the Church Missionary Record for April and May, give a further account of the perils by flood in the Red River Country, with other interesting facts relative to that Mission. Those who complain that the "Spirit of Missions" frequently gives reports of missionary doings more than a year old, will please take notice, that the official organ of the Ch. Miss. Soc., (Eng.,) publishes in May, 1853, an account of what occurred in Dec. 1851.

*Dec. 1, 1851.*—John Daniels, whose house is further down the stream than ours, and on lower ground, has been working here to-day, but was called home ere it closed, to rescue his property and family from inundation. The river, which till now successfully resisted the action of the atmosphere, has at length begun to freeze: but ere it was encrusted, the floating ice and drifting snow well nigh blocked its passage, and, preventing the current, forced its waters over its banks at the lowest parts. The ice, which heretofore bounded the river's brink, now giving way, was lifted from its former bed, and afforded an easy egress to the hitherto restrained water, which flowed in a continuous stream to poor John's house. He and his family left it for the night, hoping that, as the river was now set in, the water would return to its former level, and that they likewise would be able to re-enter their house.

*Dec. 4.*—The waste water has deluged all the low lands. Our own house is about a foot out of water, but I fear the school-house is somewhat less, and it is still gaining upon us. I have thought of trying to dam it out; but this is hopeless, as the water thaws the earth and enters through the substrata. I must go to the Upper River to-morrow, and seek a place whither to flee, in case we shall be driven out of doors by it. As to ourselves, we could live up stairs, but we cannot find upstairs-room for all. And then there are the cattle! What is to be done with them? However, we "know in whom we have believed," and that He is both able and willing to protect us in every emergency. "The sea is His, and He made it," and He holdeth the waters in his hand: they cannot rise one inch higher than He permits. No! if I can only believe, all will be safe. May my faith fail not!

*Dec. 5.*—The water is very high: it has come into our cattle-yard and into the hay-yard, and part of the hay is standing in the water, as is also Mr. Mackay's hay. The water has even flooded his cattle-house, so that the poor animals cannot be housed therein. I have been in the Upper River to look out for a place where we may, if necessary, make a temporary shelter for the school-children. The land there is quite high yet, some of it as much as ten feet above the present water level, so that we have a place to flee unto nigh at hand. For this I am thankful to God.

I felt happy to-day to stand upon the height of land, and look at the water ten feet below. When we first came here, our faith was too small to believe that God would change the heart of the Saulteaux, and give us a permanent possession; and in this unbelief we located upon the plain open country, that being less difficult to cultivate, and affording greater facilities

to missionary enterprise at a small expense. Now I feel in duty bound to take possession of the Upper River in the name of Jesus Christ, and there build our mill, and, if the committee sanction it, our Church also. Thither, also, do I hope gradually to remove the school buildings and our own house. I feel justified in taking this step now, as there is a prospect, or rather an earnest, of permanent success. The distance is less than four miles in a straight line, or by land, though a little circuitous by water.

*Dec 7: Lord's-day*—We had a large congregation this morning. The first lesson was beautifully applicable to the circumstances of many of my people. I strove to apply it as spoken to them. May God bless his word, for Jesus' sake. The school, too, was well attended.

### FORT PELLY.

FORT PELLY is a post of the Hudson's Bay Company, on the route from Fort Garry on the Red River to Fort Carlton on the southern Saskatchewan; its distance from the former point being about 394 miles, or fifteen days' journey; and from the latter about 276 miles, or twelve days' journey. It lies in a S. W. direction from Fairford, Manitoba. Fort Pelly is sheltered on the north by a range of woods, and has the Assiniboine river in front. The cold in December is very severe sometimes—44 degrees, equal to 76 degrees of frost.

The native catechist, Charles Pratt, was sent forward with his family from Fairford to this advanced post in May, 1851. From his journals we introduce some extracts:—

#### HOSTILITY OVERCOME.

*Aug. 11, 1851.*—More Indians arrived at the fort. A little after, they all came to my tent, and were glad to see me. After a while, they inquired what was my intention in coming to them. I immediately began with Scripture. They listened with wonder and attention to what I told them, particularly when I said that God so loved the world that he gave His only begotten son to die for it. People of every nation and tongue under heaven were lost, but He came to look for the lost sheep. I continued my speech till midnight. Before they went out they told me, "Do not be disappointed: wait awhile, and then you shall have your wish, when all the Indians come together."

*Aug. 12.*—At even, Indians from the plain arrived here—a principal man, named Cha-wa-cis, with a few others. The said old man came to my tent at night, accompanied by his young man, with his great conjuring article in his hand, quite displeased with me, and forbidding me to build here. He said the following words—"Who told you to come here? I never told you to come and build on my lands. Go back! go back from whence you came; and do not presume further to build: and if you still build, you shall find the dread of me so long as I live. You shall not be safe. Go back and build on your own land." I told him, "There is but little wood on my land to build with; but if you wish me to build on my own country, I shall build on the middle of your territories." He sat studying awhile, and then asked me, "Do you pray?" I replied, "Yes, my friend, I do pray to the Almighty God our heavenly Father, who made heaven and earth, and all things that are therein." He answered, with a high tone, "I don't pray. God tells me all the praying men go to the

devil ; and as for me and my children, we will not pray." I told him, " Let me speak my turn, my friend. The god that told you to hate prayer is the devil, who never ceases to destroy men's souls in everlasting fire. And now I will tell you what my God—who is the God of gods and Lord of lords, who created the heaven and the earth by His word, and in whose hand our life and breath depend—tells me. He says, that you and I, and everybody must pray to Him, through His Son Jesus Christ, with all our hearts." And I told him further, " The great God says, ' The wicked shall be turned into hell, and all the nations that forget God.' Think, my friend, how all our countrymen are passing their lives—without God, and without hope in the world." He still, however, threatened me closely, when an Indian came in and seized him by the right arm, and led him out. I scarce had any sleep this night, for he came the second time, and began at me again ; but some other Indian came in and led him out, so he did not come again.

*Aug. 13, 1851.*—I paid a visit to the old man, with a piece of tobacco, and I had a long discourse with him. He seemed very sorry for what he had said to me last night, not knowing that I was one of his countrymen. At even he came with another Indian to my tent. After supper, I took the great Bible, the Old and New Testaments, the present which I received from the Rev. W. Cockran, and, holding the two volumes in my hands, I said, " Look at these great books of wisdom and knowledge. In these lie the unsearchable riches of Christ, the everlasting Father, offered to all mankind of every tribe through the whole of the known world." They made deep sighs. I continued, " I suppose you wonder to see such books. You have seen the outside of them, and now I will tell you something from the inside." I then began to read the first chapter of Genesis.

*Aug. 14.*—The plain Indians are returning to the plains. The old man went off quite pleased. He told me to build on, and try to get the house up. " Do not be afraid," said he : " there will be no danger."

#### CONVERSATIONS WITH MEDICINE MEN.

*Sept. 7 : Lord's-day.*—Every Sunday morning and afternoon I hold an Indian meeting at my place. I was very happy to find that the Little Shell, a great medicine man, had collected all the Indian women and children. About fifty came to my tent. I commenced the third chapter of Genesis. The Little Shell thanked me, and said to his family, " We must give ourselves up to God, and leave off our old ways, and be baptized. I have worked long enough in my own way, but I see and know nothing to guide me to the true God : we must turn, we must turn ;" repeating these words twice over. " Moreover," he said, " my own way tells me nothing about my soul—where I am to go after death. Let us, then, listen to this great book that is coming this way to us. This way may be true." I added, " Do so, my friend. Take good heed to the word of life, and you shall not be ashamed at the last."

*Sept. 12.*—Gabriel Cote, one of the principal conjurors, came to my tent to-day. He said, " I am very glad to have seen you again. I heard of you before, that you were coming this way. I am thankful I see you now." Soon after, I began to read from the tenth chapter of St. John's Gospel, concerning the Saviour of the world, who came to seek and to save the lost. I continued about three hours, and ended the subject of the chapter. He sighed greatly, and said " I have never heard such news. The best news I ever learned in this world." He said further, " Wait a while, till we have all come together, and then we will speak to you." I said,

"My friend, we have no time to lose. The time is very precious, for we have lost so much of it already. We do not know what a day may bring forth. And another thing, we must not depend on other people, for God judges every one according to his work, whether it be good, or whether it be evil. God's book tells us, that, 'though hand join in hand,' the wicked 'shall not be unpunished,' and so we need to take great heed. Death is fast approaching, as fast as it can roll on."

*Sept. 20.*—At even, the Little Shell came to me and said, "I think a great deal of what you tell us—how we ought to live, and how we are to get to God. I have been uneasy ever since you have been telling us." He added, "I know nothing to prevent me from joining with you. I have long enough walked in the dark. I know I have not a long time to live now. It will be a wonder if I live over the winter. I have great need to be thankful to the great God, who has not forgotten us poor Indians, by His Son." While he was talking, Gabriel Cote came in. After sitting some time, he said, "I wish to hear the word of God read. My thoughts have troubled me ever since I heard you. I am very sorry that we are going to pitch off so soon, but we have nothing to eat." I then opened a subject from the tenth chapter of the Epistle of Paul to the Romans, telling concerning the gospel of Christ the Son of God, who came down from heaven, bringing glad tidings of salvation to all upon earth, and sending His servants all over the world, telling them that He would be with them always, even unto the end.

#### VISIT OF THE REV. A. COWLEY.

In March, 1852, Mr. Cowley proceeded to Fort Pelly, for the purpose of ascertaining what progress Pratt had made in his preliminary efforts. The following is Mr. Cowley's narrative of his journey:

*March 17, 1852.*—I left Fairford to visit the Indians at Fort Pelly, and such as we may find on the route thitherward. Mr. Hillyer accompanied me through the woods to Lake Manitoba, a distance of six miles. We did not reach the lake till late in the evening, owing to the great fall of snow, which had covered the track to the depth of about twelve inches. The late heavy snow-storms will make our journey very tedious and laborious.

*March 23.*—Our journey to-day has been through the Winnepagusis towards the Duck River, where we arrived late at night. Here the papists have had some kind of an establishment for many years, but lately they abandoned it altogether for the Manitoba, and since then they have deserted that also. A few Canadian half-breed families are wintering here. They received us in a very friendly manner, and we took up our abode in the house of the first man who offered it to us. The Indians of the place, hearing of my arrival, came to pay me a visit.

*March 26.*—We have been detained till now by the bad weather, and by waiting for the track to freeze. During my stay here I have visited all the people, 114 families—28 half-breeds and their families, of the Roman Catholic faith, and 86 Indians and their families, partly papists, partly heathen. It is lamentable to hear the devotions of this people, as poured forth in the worship of the Virgin and other saints. I urged that Mary is no God, but a dead woman; but they did not seem affected by it. I spoke with all the people by families, at their respective abodes. They certainly seem prepared to receive a teacher, and I think that if a schoolmaster could be stationed here it would be well.

*April 3.*—We reached Fort Pelly to-day at about ten o'clock, and arrived at Charles Pratt's, which is nearly a mile beyond, in a few minutes more.

Fort Pelly comprises a number of one-story buildings, with lofts, crowded together in a very small space, and is surrounded by stockades. The fort is built upon the edge of, and is nearly surrounded by a large swamp, which, I am told, in summer, is in many parts impassable. The little house built on behalf of the Church Missionary Society lies to the west of the fort, and, though small—of but one room—is truly very creditable to Charles's industry, considering the circumstances in which he has been placed. Charles and his wife were glad to receive us, and several Indians soon came to pay us a visit.

*May 3.*—Early this morning an Indian from the Crees rode to the fort, to announce the arrival of the Crees. The guard-post people came in with them. The Crees halted at Pratt's, as I believe is their custom, to dress, and prepare to appear at the fort. This gives Charles an opportunity to speak with them. When painted, &c., to their satisfaction, they left Pratt's, on their way to the fort, firing salutes at intervals as they advanced; but no flag or salute replied from the fort. Still they fired as they proceeded, till they reached the fort, where they arrived in due marching order. In the same stately order they proceeded through the yard, and into the room where I was sitting. The chief walked first, an old Ojibwa followed, and after him all the rest in single file, and very stately. I had never seen any thing like it among Indians before. There was a dignity in their deportment which was quite imposing. The room had been previously prepared for their reception, and they took their seats in the same dignified manner in which they had hitherto conducted themselves.

Tobacco was on the table, and the interpreter filled and handed a pipe to the chief, who, having smoked a little while, passed it on to the next. Meanwhile the interpreter filled another pipe for him, which he used as before, and so the pipe of peace went round.

*May 7, 1852.*—From what I can learn respecting this tribe, I conceive that a missionary may travel among them, as Fox did among the Telugu people, with acceptance, and with a good prospect of success. This I must recommend. In the plains no settlement can be formed for want of wood. The nearest favourable place for locating Indians is, I believe, in the neighbourhood of Fort Pelly. If a missionary should travel and collect a number of Christ's sheep from among the Crees, he might in time induce them to locate upon available lands near Fort Pelly, whence, like the settlers of Red River, they could make trips to the plains for provisions, and thus there might be another happy Christian village of native Indians, to the praise and glory of God our Saviour.

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## MOOSE FORT.

ORDINATION OF MR. HORDEN, AND ARRIVAL OF THE REV. E. A. WATKINS.

Mr. Horden reached this station, formerly occupied by the Wesleyan Missionary Society, in August, 1851. Having, in his efforts for the instruction of the Indians in true religion, to contend against the efforts of Romish priests, he soon found the disadvantage of not being in Holy Orders. Anxious to place him in a favourable position, the Bishop proceeded to Moose Fort from the Red River, reaching his destination in August, 1852, after a voyage of upwards of 1000 miles in a birch-bark canoe. Shortly after, the Rev. E. A. Watkins, sent out from England by the Society, reached Moose Fort; and the Bishop having been thus enabled to ordain Mr. Horden, had

the satisfaction of leaving behind him two ordained missionaries in the charge of this remote district; one of them, the Rev. J. Horden, remaining at Moose Fort, the other, Mr. Watkins, to be stationed at Fort George, or Bag River, on the east side of James's Bay, whither he is to remove during the present spring, there to open communications not only with the Indians in that quarter, but also with the Eskimos.

The extracts from Mr. Horden's journals, to which we now refer, are comprehensive on many points of interest. The successful introduction of the syllabic character amongst the Indians, by which the elongated words of the Cree language are abbreviated in writing, and access to the Scriptures amazingly facilitated, comes out in a very interesting manner in these journals. The Indians write beautifully in this character, women as well as men. They carry about with them their little books within two boards joined by a string; and thus, when on their hunting expeditions, and far distant from the means of grace, are able to read for themselves portions of the Holy Scriptures. Mr. Horden's rapid acquisition of the Indian language, so as to be able to speak to them without an interpreter at the end of nine months' residence amongst them, also deserves attention.

#### PASTORAL WORK—DEPARTURE OF THE INDIANS TO THEIR HUNTING-GROUNDS.

*Oct. 26, 1851: Lord's-day.*—After tea, I walked out to see a woman who was lying sick, but did not find her, in consequence of a mistake in the name. On returning home I heard a voice from Oo-le-kit-chesh's tent. It was the voice of prayer: he was pouring out his soul to God before he retired to rest. I remained until he had finished, when I approached him, and found also a woman who had brought to the sick man some warm food. Here, I think, are some evidences of Christianity, fruits which cherish and refresh the Missionary's heart, and cause him to feel that his work is "not in vain in the Lord."

*Oct. 30.*—Oo-le-kit-chesh came to bid me good-bye. In the afternoon my kitchen was full, there being at least thirty men, women, and children. This really looked well. I commended them in prayer to Almighty God. On parting, almost all had some remark to make, either, "I will try to remember the good things you have told me," or, "I will not work on the Sabbath unless I am starving." May God shower his blessings on them, protect them when no one is near to hear their cry, console them in difficulty, and give them strength and health!

#### ARRIVAL OF INDIANS FROM ALBANY.

*Dec. 9.*—I was informed that some Indians had arrived from Albany, but had some difficulty in finding them, as they had gone a great distance in the woods to protect themselves from the cold. I found fourteen or fifteen in the tent. One family had come 100 miles for the sole purpose of seeing me. I remained with them a long while, telling them of the great love of Christ; after which I prayed, but, I am sorry to say, in English. One said she thanked God I could now speak to them a little in their own language. It is indeed a very little that I do know, but I must persevere.

*Dec. 10.*—The Indians came to my house, and I instructed them in some verses of the Scriptures, and in the syllabic characters. They certainly wish to know all they can, paying the strictest attention to what is said to them, and allowing nothing to pass without understanding it.

#### FIRST VISIT TO ALBANY.

Albany, to which reference is made in the next series of extracts, lies

on the west side of James's Bay. It is the head-quarters of Romanist effort in this remote region.

*Jan. 5, 1852.*—I arose early, and prepared for departure to Albany, having commended my wife and myself to the care of Almighty God. Soon after seven, A.M., we walked to the Factory, where most of the people were waiting to bid me God-speed. I stepped into my open sleigh, drawn by five small dogs, miserably harnessed, and soon set off, attended by two Indians. After riding a few miles, feeling very cold, I was glad to get out and walk, but could not do so long, as the dogs travelled much faster than I could, not having been initiated into the art of snow-shoe walking, nor of running upon the snow without snow-shoes. About one, we stopped for a little while to take dinner, after which we pursued our journey until half-past four, when we halted for the night. We left the sleigh on the edge of the woods, into which we walked about two miles. Here the snow was very deep and soft; and, although I wore snow-shoes, I sank nearly a foot at every step. Two or three times I fell down, and found it quite impossible to rise again without assistance. Having reached our quarters, the Indians cut a large quantity of brush and wood—the former for our bed, the latter for our fire. A piece of canvass was spread at our backs, and a good fire made. After supper, I devoted some time to the instruction of my companions. One of them, who understood English, read to me, translating what was read into Indian. We commended ourselves to God in prayer, and I lay down, they covering me with my blankets. I slept tolerably, but my feet were very, very cold.

*Jan. 6, 1852.*—We started about half-past seven. The atmosphere was very thick, which made travelling uncomfortable. About ten the mist cleared, and the sun shone brightly; but it revealed nothing new in the landscape. On one side was the bay, lying in heaps, and on the other the woods. We halted about the same time as yesterday, but had not so far to go into the woods. Our encampment to-night presented one of the most beautiful pictures I ever beheld. In front of our fire was a small circular area, surrounded with lofty pines, the brush of which was covered with snow, and on this the moon shone in all her beauty. This, together with our bivouac, presented something on which the eye and mind could rest with benefit and pleasure. We finished the evening as on the preceding day, and I afterward enjoyed comfortable repose.

*Jan. 7.*—At four o'clock this morning I was awoke by the men, who told me it was time to get up. After breakfast, as they were preparing the sleigh, I marched on alone. The moon shone brightly, and I enjoyed the scene. The cold was intense, and I was frequently obliged to open my eyes with my hands, in consequence of the moisture freezing. I was overtaken by my companions when I had walked six miles, and soon after got into the sleigh, and rode for two hours, when I again walked. At two we took a little refreshment, and shod the sleigh. This is performed by planing the runners, and pouring water thereon. For a mile or two our route lay over a piece of ground entangled with small wood, where the snow was very deep, when we again entered on the frozen bay. Hour after hour passed on, and I became thoroughly tired and weary. I sat in the sleigh for a time, but soon became very cold, and the dogs were so tired that I considered it cruel unnecessarily to add anything to their load. They had now nothing to draw but our blankets and provisions, which were, however, too much for them, the men being obliged to assist in hauling. Time passed on, but we were not near any putting-up place. At twelve, one of my companions

went to look for a suitable place of encampment, but could find none; for although at a distance the coast appeared well wooded, yet upon nearer approach, we discovered that it was merely covered with willows.

*Jan. 8.*—At three o'clock, A. M., after some difficulty, we found an Indian's house, and on entering, a strange sight presented itself. Around the room lay fifteen or sixteen Indians, each wrapped in a blanket. There was a little fire, which revealed the countenances of a few. They now arose to bid us welcome, and made a good fire. I endeavoured to eat, for besides my own victuals they provided me with fish, and, to my great astonishment, brought me a table about eighteen inches square. Yet, with these luxuries, I was too much fatigued to eat, and was therefore obliged to content myself with a little tea. I had walked nearly forty miles, sometimes in snow-shoes and occasionally over slippery ice. One man, a Moose Indian, was very ill. Having spoken words of comfort to him, I addressed myself to the rest, with whom I conversed about an hour; when, having offered my prayers and praises to Almighty God, I had my buffalo robe brought in and spread on the floor. I lay down, and soon fell asleep, sleeping as soundly and securely as if I had been lying on a down bed, surrounded by my relatives. Having slept about three hours, we arose, and I again instructed the Indians, and took breakfast, after which we prepared to depart. In this I was assisted by the inmates, the whole of whom came to see me off, with the exception of the one who was ill. The eldest of them, a very old man, said to me, "I did not hear all you said, as I am rather deaf: pray tell me again." I did so, giving him a summary of it. The woman whose husband was ill, with tears in her eyes, said, "I do not think you will see my husband again." I comforted her with a passage from the word of God, which I think both she and her husband love. After rewarding their hospitality by giving them a little tea and sugar, I stepped into the sleigh, for I could scarcely walk. The dogs, too, were in a dreadful state; and, after riding four miles, I got out and walked the remaining ten; and found, to my benefit, the truth of the encouraging words, "Cast thy burden upon the Lord, and He will sustain thee." I was very kindly received by Mr. and Mrs. Wilson, and after taking a little refreshment visited two families who reside at Albany, and remained with them an hour. On retiring to rest my sleep was sweet.

*Jan. 9, 1852.*—An Indian came in this morning, but wished to depart directly. He had heard of my arrival, and as soon as he saw me, hastened off. I followed him, and induced him to return, when I instructed him for half an hour, and commended him to God. I then went to the only tent on the island, where I saw four old women. After conversing with them for a time, and telling them some of the word of God, to my surprise one of them took a parcel from her bosom, which she presented to me, saying that the priest had been to her two or three times before she would receive it. It contained two strings of beads, with crosses and medals attached to them; two pieces of figured cloth, the use of which I did not understand; and a print representing the Virgin Mary sitting on a throne, and looking in a most pleasing manner on some infirm and lame people, one of whom was presenting a garland of flowers to her. Another of the party gave me a crucifix. They said they were glad to hear me speak of heaven. On my return to the house, I found five Indians whom I had seen at the Indian house, waiting to see me. I instructed them for two hours. In the afternoon two families from the north came in, but would not come to see me. I therefore went to see them, and found them in the tent, taking their evening meal. I had

a long talk with them, in which one told me that he did not always pray, but he counted his beads. On asking what the priest taught him, he said, "Just the same as you do." I pointed out the difference. May the Almighty have mercy on their souls!

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### Intelligence.

WE hardly expected to find from such a source, an admission, which so completely establishes the wisdom of the course pursued by the Domestic Committee. Although its successful working has been apparent to all who have been careful to examine the subject, there are still those who do not fully admit, and many more who do not carry out the principle which Dr. Durbin recommends. If the Methodist society is capable of effecting the Missionary work in this method, how much more is the system of the Church. And if the Methodist Society expects to raise \$200,000 for this one object in the coming year, how much ought the Church to do, with its greater wealth, higher responsibility, and completer organization?

### THE PROPER ADVOCATES OF THE CAUSE OF MISSIONS.

DR. DURBIN, Corresponding Secretary of the Missionary Society, addressed the Conference. He said that the various missions, during the next year, would require \$200,000. It was their intention to send a missionary to Turkey, and to despatch assistance to the Methodists in France and other places. Could the Churches support this burden? The prospects that they could were gratifying. Already the amount received exhibited an advance, in some instances, of 33 per. cent., and nowhere had it been less than 20 per cent. *Undoubtedly the principal cause of this increase was the activity of the pastors of Churches, who had formerly called upon the missionary agents to do the missionary preaching, but had lately gone into the work themselves. The pastors, observed the speaker, are the best missionary preachers, as they have the most influence with the congregation.*

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### [A MISSIONARY TO THE ONEIDAS.]

The REV. F. R. HAFF declines the appointment announced in the last number. The most disastrous consequences will ensue to this mission and to the people if a missionary is not soon sent. The effects of the withdrawal from among the Indians of the influence and control exercised by a clergyman, are thus stated by Bishop Kemper, in a recent letter:—"From all accounts, the Oneidas are going fast to ruin. It has been as I said it would be, like leaving seven hundred children without parental government. If we leave them much longer, the mission will end, and the Church be disgraced."

A hope that there is a want of general information on this subject, and a conviction that it is not known that these people have been for nearly a year without a pastor, alone prevent us from feeling shame, mortification and disgrace. Ample provision is made for the support of a missionary by the Committee, and the people are willing to do all that they are able. We

trust that these few remarks will attract the attention of some one qualified for this post. Undoubtedly it has peculiar difficulties; at the same time, it presents, in a more than ordinary degree, a field for the exercise of those qualities which our ministry demands, and which ensure to their possessor a rich reward. A facility for learning languages is an indispensable requisite.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th April, to the 15th May, 1853:

#### NEW-HAMPSHIRE.

*Portsmouth*—St. John's, Good Friday coll. for the Jews, 13 37

#### MASSACHUSETTS.

*Boston*—Christ Ch., for Oregon. 5 00  
St. Paul's. 8 00  
*Cambridge*—Christ Ch. 25 00  
*Lawrence*—Grace Ch. 6 39  
*Roxbury*—St. James' 3 50 47 89

#### CONNECTICUT.

*Hartford*—Christ Ch. 56 07  
*Plymouth*—St. Peter's,  $\frac{1}{2}$  18 58  
*Poquetanock*—St. James' 4 00  
*Weston*—Emmanuel, for the Jews. 2 25 80 90

#### NEW-YORK.

*Morris*—Amos Palmer. 10 00  
*New-York*—Ch. of the Epiphany Miss. Ass., S. S. for Texas. 10 00  
*Poughkeepsie*—St. Paul's. 7 62  
*Ulster*—Trinity,  $\frac{1}{2}$  10 00  
*West Point*—Ch. of the Holy Innocents, from a member. 50 00 87 62

#### NEW-JERSEY.

*Newark*—Trinity 21 43

#### PENNSYLVANIA.

*Morlatten*—St. Gabriel's. 7 00  
*New Milford*—St. Mark's. 3 96  
*Philadelphia*—St. Luke's. 2 50  
*Pottstown*—Christ Ch. 18 00 31 46

#### DELAWARE.

*Christiana Hundred*—Christ Ch 23 01  
*Newark*—St. Thomas' 5 00  
*Smyrna*—St. Peter's 2 00  
*Wilmington*—St. Andrew's 21 50  
Trinity 17 24 68 75

#### MARYLAND.

*Chestertown*—Chester pa. 26 46  
" for the Jews.. 5 20 31 66

#### VIRGINIA.

*Portsmouth*—Trinity. 18 50

#### SOUTH CAROLINA.

*Charleston*—St. Philip's, Good Friday coll. for the Jews. 26 84

#### GEORGIA.

*Savannah*—Christ Ch., a member for Key West. 10 00

#### ALABAMA.

*Mobile*—Christ Ch. 122 20

#### MISSISSIPPI.

*Church Hill*—Christ Ch. 45 00  
*Vicksburgh*—Christ Ch. 16 50  
*Yazoo City*—Trinity. 10 00 71 50

#### LOUISIANA.

Mrs. J. L. Lobdell,  $\frac{1}{2}$  10 00

#### ILLINOIS.

*Wyoming*. 4 35

#### MINNESOTA.

*Fort Ripley*—Lieut. F. F. Flint,  $\frac{1}{2}$  15 00

#### ARKANSAS.

A clergyman's wife. 1 00  
Josephine Gholson. 1 00 2 00

#### MISCELLANEOUS.

Part of "a Young Attorney's first fee." 2 50

#### LEGACIES.

Interest on Bond and Mortgage, "Voorhees Legacy," less proportion paid Foreign Committee. 64 28  
Third payment on account of legacy of Warren B. Hill, late of Detroit, Mich., and making a total sum of \$3,732 65. 436 18 500 46

Total. \$1,166 43

Total since October 1st, 1852. \$18,543 78